

THE CHRISTIAN OBSERVER.

No. 85.]

JANUARY, 1809.

[No. 1. Vol. VIII.]

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THERE are some relics of ecclesiastical biography in the preface to Burnet's Life of Bishop Bedell, being brief notices of bishops Patrick and William Forbes, the honourable bishop Boyd, and bishop Scougal; which I beg your permission to deposit in the reliquary of the Christian Observer, already enriched by many similar offerings. More complete accounts of these prelates may perhaps be found in some of our biographical collections; but I have no opportunity of consulting any of them; and it is unlikely, that the usual compilers of such works should imitate the simplicity, and understand the spiritual discernment, of Burnet; who, among his various episcopal qualifications, possessed that of being "*a lover of good men!*" (Titus i. 8.) I imagine, however, that he preferred (at least *cæteris paribus*) the good men of Caledonia; and I shall be the last to censure a partiality which I feel, and perhaps cultivate, in myself.

"England, with all thy faults, I love thee still!"

But I hasten to the Scottish bishops; of whom, says Burnet, one was "Patrick Forbes, of Aberdeenshire; a gentleman of quality and estate, but much more eminent by his learning and piety, than his birth or fortune could make him. He had a most terrible calamity on him in his family, which needs not be named. I do not know whether that, or a more early principle, determined him to enter into orders.

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He undertook the labour of a private cure in the country, upon the most earnest invitations of his bishop, when he was forty-eight years old, and discharged his duty there so worthily, that within a few years he was promoted to be bishop of Aberdeen, in which see he sat about seventeen years. It was not easy for king James to persuade him to accept of that dignity, and many months past before he could be induced to it, for he had intended to have lived and died in a more obscure corner. It soon appeared how well he deserved his promotion, and that his unwillingness to it was not feigned, but the real effect of his humility. He was in all things an apostolical man; he used to go round his diocese without noise, and but with one servant, that so he might be rightly informed of all matters. When he heard reports of the weakness of any of his clergy, his custom was to go and lodge, unknown, near their church, on the Saturday night; and next day, when the minister was got into the pulpit, he would come to church, that so he might observe what his ordinary sermons were, and accordingly he admonished or encouraged him. He took such care of the two colleges in his diocese, that they became quickly distinguished from all the rest of Scotland; so that when the troubles in that church broke out, the doctors there were the only persons that could maintain the cause of the church, as appears by the papers that passed between them and the covenanters. And though they first began to

manage the argument in print, there has nothing appeared since more perfect than what they writ. They were an honour to the church both by their lives and by their learning; and with that excellent temper they seasoned that whole diocese, both clergy and laity, that it continues to this day" (1685) "very much distinguished from all the rest of Scotland, both for learning, loyalty, and peaceableness; and since that good bishop died but three years before the rebellion broke out, the true source of that advantage they had, is justly due to his memory.

"One of these doctors was his son John, the heir of his virtues and piety, as well as of his fortune; but much superior to him in learning, and he was perhaps inferior to no man of his age. He was divinity professor at Aberdeen, an endowment raised by his father; but was driven out by the covenant, and forced to fly beyond sea. One memorable thing of his father ought not to be left unmentioned. He had synods twice a year of his clergy, and before they went upon their other business, he always began with a short discourse, excusing his own infirmities, and charging them, that if they knew or observed any thing amiss in him, they would use all freedom with him, and either come and warn him in secret of secret errors, or if they were public, that they would speak of them there in public: and upon that he withdrew, to leave them to the freedom of speech. This condescension of his was never abused but by one petulant man, to whom all others were very severe for his insolence, only the bishop bore it gently, and as became him.

"One of the doctors of Aberdeen, bred in his time, and of his name (William) *Forbes*, was promoted by the late king, while he was in Scotland, in 1633, to the bishopric of Edinburgh, that was then founded by him; so that that king said on some good grounds, that he had

found out a bishop that deserved that a see should be made for him. He was a grave and eminent divine; my father, that knew him long, and being of council for him in his law matters, had occasion to know him well, has often told me, that he never saw him but he thought his heart was in heaven, and he was never alone with him but he felt within himself a commentary on these words of the apostles, '*Did not our hearts burn within us, while he yet talked with us, and opened to us the Scriptures?*' He preached with a zeal and vehemence, that made him oft forget all the measures of time; two or three hours was no extraordinary thing for him. Those sermons wasted his strength so fast, and his ascetical course of life was such that he supplied it so scantily, that he died within a year after his promotion. So he only appeared there long enough to be known, but not long enough to do what might have been otherwise expected from so great a prelate.

"Another of our late bishops was the noblest born of all the order, being brother to the lord Boyd—that is, one of the best families of Scotland—but was provided to the poorest bishopric, which was Argyle; yet he did great things in it. He found his diocese overrun with ignorance and barbarity; so that in many places the name of Christ was not known; but he went about that apostolical work of planting the gospel with a particular industry, and with equal success. He got churches and schools to be raised and endowed every where, and lived to see a great blessing on his endeavours; so that he is not so much as named in that country to this day but with a particular veneration, even by those who are otherwise no way equitable to his order. The only answer that our angry people in Scotland used to make, when they were pressed with such instances, was, that there were too few of them. But some of the severest of them have owned to me, that if

there were many such bishops, they would be all episcopal.

“ I shall not add much of the bishops that have been in that church since the last re-establishing of the order; but that I have observed among the few of them, to whom I had the honour to be known particularly, as great and as exemplary things, as ever I met with in all ecclesiastical history; not only the practice of the strictest of all the ancient canons, but a pitch of virtue and piety beyond what can fall under common imitation, or be made the measure of even the most angelical rank of men; and saw things in them that would look liker fair ideas, than what men clothed with flesh and blood would grow up to. But of this I will say no more, since those that are concerned are yet alive, and their character is too singular not to make them to be as easily known if I enlarged upon it, as if I named them.” (He particularly alludes to archbishop Leighton.)

“ But of one that is dead I may be allowed to say somewhat, with whom the see of Aberdeen was as happy in this age, as it was in his worthy predecessor Forbes in the last, both in the number of the years (for he sat seventeen years in that chair), and in the rare qualities that dignified them both almost equally. He also saw his son fill the divinity chair, as the other had done. But here was the fatal difference, that he only lived long enough to raise the greatest expectation that I ever knew upon any of that nation of his standing; for when all hoped to see him a second Dr. Forbes, or, to bring it nearer home, another bishop Scougal (for that was his father's name), he died very young. The endearing gentleness of the father to all that differed from him; his great strictness in giving orders; his most unaffected humility and contempt of the world, were things so singular in him, that they deserved to be much more admired than his other talents, which were

also extraordinary;—a wonderful strength of judgment; a dexterity in the conduct of affairs, which he employed chiefly in the making up of differences; and a discretion in his whole deportment. For he had a way of familiarity, by which he gave every body all sort of freedom with him, and in which, at the same time, he inspired them with a veneration for him; and by that he gained so much on their affections, that he was considered as the common father of his whole diocese, and the dissenters themselves seemed to esteem him no less than the conformists did. He took great pleasure in discoursing often with young divines, and set himself to frame in them right and generous notions of the Christian religion and of the pastoral care; so that a set of men grew up under his labours, that carry still on them clear characters of his spirit and temper.

“ One thing more I will add, which may afford a more general instruction. Several years ago he observed a great heat in some young minds, that, as he believed, had very good intentions, but were too forward, and complained much of abuses, calling loudly, and not very decently, for a reformation of them: upon which he told them, the noise made about reforming abuses was the likeliest way to keep them up, for that would raise heats and disputes, and would be ascribed to envy and faction in them; and ill-minded men, that loved the abuses for the advantages they made by them, would blast and misrepresent those that went about to correct them, by which they would fall under the jealousy of being ill-affected to the church; and they being once loaded with this prejudice, would be disabled from doing the good, of which they might otherwise be the instruments. Therefore he thought a reformation of abuses ought to be carried on by every one in his station, with no other noise than what the things themselves must necessarily produce; and then

the silent way of conviction that is raised by great patterns would speak louder, and would recommend such practices more strongly, as well as more modestly. Discourses work only upon speculative people; and it has been so long the method of factious and ill-designing men, to accuse public errors, that he wished those to whom he addressed his advice would give over all thoughts of mending the world, which was grown too old in wickedness to be easily corrected, and would only set themselves to do what good they could, with less noise; and so to give less occasion to angry people to quarrel with them, and to justify those abuses which are, by such indiscreet opposition, kept in some credit and preserved; whereas, without that, they must have fallen into so general an odium, that few could have the face to excuse them."

I recollect reading somewhere, that archbishop Williams said, in allusion to Calvin's complaint about the *tolerabiles ineptias* of king Edward's Liturgy, that Calvin had his *tolerabiles morositates*; and I have been present in companies, where the talk has run high against what were alleged to be peccant parts of church and state, which, with all their peccancy, were more tolerable than the unmeaning and inflated ignorance of the talkers. Indeed, I will not deny, that some years since, when the novelties of the French revolution were dazzling so many of our countrymen, I became a promising reformer myself; and was able, at the shortest notice, to detail the mischiefs of any given project or act of government, having moreover in reserve an arranged system of objections against every thing already established. I did not, indeed, cease my attendance upon establishments, but, in the spirit of universal discontent, went, as before, to church; but to pick holes in the service, not without hope of shortly picking holes literally in the surplice, and tearing

that and the aristocratical hood to tatters, unless the last could be made to serve for a patriotic scarf. Not that I cared for the doctrine either of prayers or sermon; but it was sufficient that both belonged to a Gothic institution.—Enough of this.—If experience have taught me any thing, I have learned to value the measured wisdom of such men as bishop Scougal. When awakened to the first impressions of life, we have frequently a morbid sensibility in the discernment or suspicion of the evil attached to the received maxims and practical conduct of mankind; and to this is sometimes added, a vivid perception of what is true and right in itself. But we are unable to repress or regulate the feelings of indignation which rise at the discovery of evil, because we are ignorant, in a degree that afterwards seems astonishing, of human nature. Especially we are so ignorant of ourselves, as not to take into the account, that the persons whom we find or judge to be the guilty actors on the stage of the world, are exact specimens of what we are to be, when we have learned our parts; or, at least, that if we do not become such, the circumstance will result from a spiritual change in our nature, which, had it taken place earlier, would have taught us to suspect none so keenly as ourselves. It may also be remarked, that a disposition to search out and proclaim the offences of others, when such offences are evidently theirs and not our own, tempts us to imagine, that because there is this difference—a difference favourable to the character of the accusers—the greater *quantum* of good must be on our side; so that, taken mass for mass, we are morally superior. But we ought to examine whether the sins, properly our own, be not equal to, or even outweigh, the sins which we charge so heavily upon others; and farther, how we should have acted had the same degree of temptation been applied to our own consciences.

Far be it from me to palliate what is undeniably wrong; but having "observed" (and felt too) "a great heat" about certain public and private evils, and having also observed and felt a great backwardness to do "good without noise," or indeed to do good at all, I am pretty well convinced, that every thing which diverts a man, beyond the fair duties of his station, and from self-intimacy, is more fallacious than safe. The old philosopher's aphorism, "The majority are wicked," seems to be an idle truism, compared with his brother's two words of advice, "Know thyself." If the *majority* be wicked, then most unquestionably we are least like to be in the other party. Seneca is a faithful remembrancer when he says,—

" Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi."

I think that the separatists from the national church are not sufficiently aware of the inconsistency, at least, of which they are guilty, in leaving that communion on grounds which, in another case, would probably not offend their consciences. For example, they scruple to submit to certain ceremonies; but the question is, whether (I speak of dissenters in general as I would of episcopalians in general, believing the scale of morals in both parties to be pretty much the same) they are equally scrupulous in respect to the commercial and pleasurable ceremonies and customs of the world. And indeed the inquiry is convertible: for it may be asked of the mass of their opponents, whether their refusal to go to a meeting prevents them from going to other places, which ought at least equally to alarm a tender conscience. We are here reminded of the old story of the drunken cavalier, who, staggering up to a church, declared, that "he would stick to the old jade to the last drop;" while, on the other side, no one will affirm, that the murderers of archbishop Sharp,

or, to go farther back, of cardinal Beaton, proved the tenderness of their consciences by such atrocities, or knew any thing of protestantism or presbyterianism, but as the rallying points of fanaticism and blood-thirstiness. And as far as I am able to read the characters of men in their writings, there was no more conscience or religion in Heylin's defences of the church, than in Robinson's attacks upon it. The difference between them was, that one spoke "loudly, and not very decently, for a reformation," and the other *against* it. Happy for them both, had they practically recollected the *notus nimis omnibus* of Seneca!

Some of the early reformers won their way by the weapons of the papists; and the conduct of bishop Scougal's countryman, Knox, was worthy of the worst cause. Our faithful church-historian, Milner, censures the levity and petulance of Luther, who was also personally reproved by the lowly-minded Melancthon. But I had hoped that the times were gone by, when men expected by bitterness or sneer to reduce the erroneous to the obedience of the truth, and that as we are now actually in the nineteenth century, the memorials of a less enlightened age might have been suffered to perish. On a recent occasion, however, I mean the agitation of the Indian missionary question, I have seen with regret a course pursued by at least some contemporary critics, very similar to that which is here condemned. They ought to have reflected, that, as Christianity will ever be repulsive to the men of the world, it seems to be our paramount duty to take care, if we presume to become its apologists, that we do not render it more repulsive by defending truth with the flippancy and acrimony befitting error. I remember from my schoolboy-days the policy of *mutemus clypeos*, &c. and its confounding consequences. All great moral revolutions have been la-

mentably retarded by pride, self-confidence, and impatience, and by "the jealousies of consorted powers," which have disconcerted and mortified the wisest of mankind. This consideration casts a shade over the most auspicious schemes of reform; and we have reason to intrude upon sanguine projectors the melancholy warning of the poet:

"Ah, tell them they are men!"

Yet it is an abuse of truth, to relax exertion in a good cause, because success is sometimes impossible, and generally tardy and incomplete. Archbishop Whitgift's motto, *Qui patitur vincit*, is an excellent practical maxim, teaching us to seek a reward not in success, but in the consciousness of labouring for it, and in disregarding the discredit of defeat.

AUSTRALIS.

To the Editor of the Christian Observer.

I HAVE read Dr. Adam Clarke's Discourse on the Eucharist, printed for Butterworth, 1808, with great satisfaction. His answer to the popish argument in favour of transubstantiation, from *Hoc est corpus meum*, is so satisfactory, that I am induced to send you a large extract from it, which I cannot help recommending it to you to insert. In these times, when plain, unlearned men are liable to be puzzled by the subtlety of the Catholic arguments, or overborne by their absurd and ill-grounded confidence, it is desirable that such men should be furnished with a short and convincing reply. I am, &c.,

J.

"*This is my body*.—Here it must be observed, that Christ had nothing in his hands at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, viz. that the bread which he was now breaking represented his body, which, in the course of a few hours, was to be

crucified for them. Common sense, unsophisticated with superstition and erroneous creeds; and reason, unawed by the secular sword of sovereign authority, could not possibly take any other meaning than this plain, consistent, and rational one, out of these words. But, says a false and absurd creed: "Jesus meant, when he said *hoc est corpus meum*, (this is my body) and *hic est calix sanguinis mei*, This is the chalice of my blood, that the bread and wine were substantially changed into his body, including flesh, blood, bones, yea, the whole Christ, in his immaculate humanity, and adorable divinity!" And for denying this what rivers of righteous blood have been shed by state persecutions, and by religious wars! Well, it may be asked, "can any man of sense believe, that when Christ took up that bread and broke it, that it was his own body which he held in his own hands, and which himself broke to pieces, and which he and his disciples ate?"

"Let it be observed, if any thing further is necessary on this subject, that the *Paschal Lamb* is called the *Pass-over*, because it represented the destroying angel's passing over the children of Israel, while he slew the first born of the Egyptians: and our Lord and his disciples call this lamb the *Passover*, several times in this chapter; by which it is demonstrably evident, that they could mean no more than that the lamb sacrificed on this occasion was a memorial of, and represented the means used for the preservation of the Israelites from the blast of the destroying angel.

"Besides, our Lord did not say, *hoc est corpus meum*, (*this is my body*) as he did not speak in the Latin tongue; though as much stress has been laid upon this quotation from the Vulgate version, by the Papists, as if the original of the three Evangelists had been written in the Latin language. Had he spoken in Latin, following the idiom of the Vulgate, he would have said,

panis hic corpus meum significat, or symbolum est corporis mei—hoc poculum sanguinem meum representat, or, symbolum est sanguinis mei: this bread signifies my body; this cup represents my blood. But let it be observed, that in the Hebrew, Chaldee and Chaldeo-Syriac languages there is no term which expresses to mean, signify, denote, though both the Greek and Latin abound with them: hence the Hebrews use a figure, and say, *it is, for, it signifies.* So Gen. xli. 25, 27. “The seven kine are” (i. e. represent) “seven years.” “This is,” (i. e. represents) “the bread of affliction which our fathers ate in the land of Egypt.” Dan. vii. 24. “The ten horns are” (i. e. signify) “ten kings.” “They drank of the spiritual Rock which followed them, and the Rock was” (represented) “Christ.” 1 Cor. x. 4. And following this Hebrew idiom, though the work is written in Greek, we find, in Rev. i. 20, the seven stars are (represent) the angels of the seven churches: and the seven candlesticks are (represent) the seven churches. The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word.—Matt. xiii. 38, 39. The field is (represents) the world: the good seed are (represent or signify) the children of the kingdom: the tares are (signify) the children of the wicked one. The enemy is (signifies) the devil: the harvest is (represents) the end of the world: the reapers are (i. e. signify) the angels.—Luke viii. 9. What might this parable be? *τις ΕΙΗ η παραβολη αυτη;* what does this parable signify?—John vii. 36. *τις ΕΣΤΙΝ ουτος ο λογος;* what is the signification of this saying.—John x. 6. They understood not what things they were, *τινα ΗΝ,* what was the signification of the things he had spoken to them.—Acts x. 17. *τι αυ ΕΙΗ το οραμα,* what this vision might be: properly rendered by our translators, what this vision should mean.—Gal. iv. 24. For these are the two covenants: *αυται γαρ ΕΙ-*

ΣΙΝ αι δυο διαθηκαι, these signify the two covenants.—Luke xv. 26. He asked, *τι ΕΙΗ ταυτα,* what these things meant: see also ch. xviii. 36. After such unequivocal testimony from the sacred writings, can any person doubt that, “This bread is my body,” has any other meaning than, “This represents my body!”

“That our Lord neither spoke in Greek nor Latin, on this occasion, needs no proof. It was, most probably, in what was formerly called the Chaldaic, now the Syriac, that our Lord conversed with his disciples. Through the providence of God, we have complete versions of the Gospels in this language; and, in them, it is likely we have the precise words spoken by our Lord on this occasion. In Matt. xxvi. 26 and 27, the words in the Syriac version are — *ܠܗܢܐܘ ܡܝܬܐ ܕܚܝܬܐ ܕܡܝܬܐ*

honau pagree, this is my body;

ܠܗܢܐܘ ܕܡܝܬܐ ܕܚܝܬܐ ܕܡܝܬܐ *henau demee, this is my blood, of which forms of speech, the Greek is a verbal translation; nor would any man, even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms than the above to express, This represents my body, and this represents my blood.*

“But this form of speech is common, even in our own language, though we have terms enow to fill up the ellipsis. Suppose a man entering into a museum, enriched with the remains of ancient Greek sculpture; his eyes are attracted by a number of curious busts; and, on enquiring what they are, he learns, this is Socrates, that Plato, a third Homer; others Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the identical persons of those ancient philosophers, poets, orators, historians, and emperors, but only representations of their persons in sculpture, between which and the originals there is as essen-

tial a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble.—When, therefore, Christ took up a piece of bread, brake it, and said, “*this is my body,*” who but the most stupid of mortals could imagine that he was, at the same time, handling and breaking his own body! Would not any person, of plain common sense, see as great a difference between the *man* Christ Jesus and the *piece of bread*, as between the block of marble and the philosopher it *represented*, in the case referred to above? The truth is, there is scarcely a more common form of speech, in any language, than this *is*, for, this *represents*, or *signifies*. And as our Lord refers, in the whole of this transaction, to the ordinance of the Passover, we may consider him as saying, “*this bread is now my body, in that sense in which the Paschal Lamb has been my body hitherto; and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood under the old. Exod. xxiv. Heb. ix. i.e. The Paschal Lamb, and the sprinkling of blood, represented my sacrifice to the present time: this bread and this wine shall represent my body and blood through all future ages: therefore, Do this in remembrance of me.*”

“Perhaps, to many of my readers, it may appear utterly improbable, that in the present *enlightened age*, as it is called, any people can be found who seriously and consistently credit the doctrine of transubstantiation. Lest I should fall under the charge of misrepresentation, I shall here transcribe the eighth lesson of the “*Gatechism for the Use of all the Churches in the French empire,*” published in 1806, by the *authority* of the emperor Napoleon Buonaparté, with the *bull* of the Pope, and the *mandamus* of the archbishop of Paris.

“Q. What is the sacrament of the Eucharist?

“A. The Eucharist is a sacra-

ment which contains *really* and *substantially* the *body, blood, soul,* and *divinity* of our Lord Jesus Christ, under the forms or appearance of *bread and wine.*

“Q. What is at *first* put on the altar, and in the *chalice*? Is it not *bread and wine*?

“A. Yes: and it continues to be bread and wine *till the priest pronounces the words of consecration.*

“Q. What *influence* have these words.

“A. The *bread* is *changed* into the *body*, and the *wine* is *changed* into the *blood* of our Lord.

“Q. Does *nothing* of the *bread* and *wine* remain?

“A. Nothing of them remains, except the *forms.*

“Q. What do you call the *forms* of the *bread* and *wine*?

“A. That which appears to our senses, as *colour, figure, and taste.*

“Q. Is there nothing under the form of *bread* except the *body* of our Lord?

“A. Besides his body, there is his *blood, his soul, and his divinity*; because all these are inseparable.

“Q. And under the form of *wine*?

“A. *Jesus Christ* is there as *entire*, as under the form of the bread.

“Q. When the forms of the bread and wine are divided, is *Jesus Christ* divided?

“A. No: *Jesus Christ* remains entire *under each part* of the form divided.

“Q. Say, in a word, *what* *Jesus Christ* gives us under each form?

“A. All that he is, that is, perfect God and perfect man.

“Q. Does *Jesus Christ* leave heaven to come into the Eucharist?

“A. No: he always continues at the right hand of God, his father, till he shall come at the end of the world, with great glory, to judge the living and the dead.

“Q. Then how can he be present at the altar?

“A. By the almighty power of God.-

"Q. Then it is not man that works this miracle?

"A. No: it is Jesus Christ, whose word is employed in the sacrament.

"Q. Then it is Jesus Christ who consecrates?

"A. It is Jesus Christ who consecrates; the priest is only his minister.

"Q. Must we worship the body and blood of Jesus Christ in the *Eucharist*?

"A. Yes, undoubtedly; for this body, and this blood, are inseparably united to his divinity.

"To shew that this is consistent with the *canon of the mass*, I shall translate the *consecration prayer* from the *Roman Missal*. When the priest receives the bread and wine, he thus prays, making the sign of the cross where this mark † appears:

"We beseech thee, O God, to render this oblation in all things bless † ed, approv † ed, effect † ual, reasonable, and acceptable, that it may be made to us the bo † dy and bl † ood of thy most beloved Son, our Lord Jesus Christ! who, the day before he suffered, took bread unto his sacred and venerable hands, and having lifted up his eyes to thee, O God, the Father Almighty, and, giving thanks to thee, bless † ed, brake, and gave it his disciples, saying, 'Take, and eat ye all of this, for this is my body.' (HOC EST ENIM CORPUS MEUM.)

"[Then the priest adores, and elevates the consecrated host.]

"In like manner after he had supped, taking also this excellent chalice into his sacred and venerable hands, giving thee, also, thanks, he bless † ed and gave it to his disciples, saying, 'Take and drink ye all of this, for this is the chalice of my blood, (HIC EST ENIM CALIX SANGUINIS MEI) of the new and eternal testament, the mystery of faith which shall be shed for you, and for many, for the remission of sins, as oft as ye shall do these things, ye shall do them in remembrance of me.'

"[Here the chalice is elevated and
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adored, and the Lord is besought to command his angel to carry these offerings into the presence of his Divine Majesty.]—Order of the Mass, vol. i. p. xxiv., &c.

"In 'The divine office for the use of the laity,' the person who is to communicate is ordered to 'go up to the rails, kneel down, and say the *confiteor*, (confession) with true sorrow and compunction for his sins.' After the priest has prayed that God may have mercy upon him, and pardon all his sins, 'he takes the sacred host (i. e. the consecrated wafer) into his hand, and again turns about, and says, *Behold the Lamb of God! Behold him who taketh away the sin of the world!*' Then he and the communicant repeat thrice, 'Lord, I am not worthy thou shouldst enter under my roof; speak, therefore, but the word, and my soul shall be healed,' the communicant striking his breast in token of his unworthiness. 'Then,' says the directory, 'having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently opened, receive the holy sacrament on your tongue, resting on your under lip; then close your mouth, and say in your heart, *Amen: I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.*—Ordinary of the Mass, page xxxiii.

"Believing that these extracts are sufficient to expose the shocking absurdity of this most monstrous system, I forbear either adding more, or making any comments on those already produced."

To the Editor of the Christian Observer.

THE Christian Observer has very laudably endeavoured to expose a variety of errors prevailing among religious persons, and in this manner to lessen that offence which has been excited by the stricter professors of the gospel. It is not, however, to be expected that this offence

will ever entirely cease. At a time when you are thus labouring, and I trust successfully, to diminish the prejudice against serious and evangelical religion, you will, doubtless, permit me to offer a few remarks on the nature and degree of that opposition to the gospel, which, after all your endeavours, I affirm to be still likely to subsist.

I am aware that in the very opening of my subject I shall have to encounter objections. The world in general denies the doctrine which I am asserting, and lukewarm professors of the gospel are nearly agreed with them on this point. "It is wicked men (say they) who are persecuted; and even the reproach which religious persons incur, arises principally, if not entirely, from their faults."

In order to shew that I am not carried away by any violent opinions, I will begin by making a few concessions. I admit, therefore, in the first place, that not a few really religious persons, and many more who seem to be religious, give occasion for some part, at least, of the opposition which they endure. I would also observe, that there may be many young persons, who, though truly pious, cannot as yet have had much opportunity of experiencing the opposition of which I am to treat. I speak particularly of those who are placed in the bosom of religious families, and whose connections have been cautiously chosen for them by their parents on Christian principles. To none, however, will a discussion of the subject before us be more useful, than to these favoured individuals. I consider them as young soldiers, trained, though in the midst of peace, for future, and perhaps arduous service. They ought to hear something of the war which rages at a distance from them,—a war in which they must hereafter mix, and which they will be little qualified to sustain, if, through parental tenderness, the truth should be very carefully disguised.

I will likewise grant, that *persecution*, in the strict sense of the term, has undoubtedly ceased in this land; no opposition to Christianity, which is worthy of that name, being tolerated by the law. I will further concede, that the very tongue of slander may for a time be silenced in some favoured place, and silenced by the unexceptionable conduct of a select band of Christians, who may have lived down the general opposition. In short, I will freely grant, that circumstances of various kinds may serve to accredit religion for a season. Still, however, the old ground of hostility between the true church and the world will remain: and until the very Millennium shall have come, I apprehend that the passages of Scripture, which speak of the "enmity" between the seed of the woman and that of the serpent, which represent the "friendship of the world as enmity with God," and treat of the contrast between the children of God and the children of the world, must be interpreted as applicable to the existing days, though undoubtedly with some qualification of their strength.

Let us now proceed to open our subject, by considering, First, the general cast of the character of the true Christian.

He is a servant of God; a believer in Christ; a follower of the precepts of Holy Scripture. He has devoted himself unto the Lord in the spirit of the gospel. God is his Father; Christ is his Saviour; the Holy Spirit is his Sanctifier and Comforter; and it is his great ambition to promote the cause of his Redeemer in the world. Heaven is his home; he accounts himself a stranger and pilgrim upon earth, as all his fathers have been. He is all this, not in profession only, but in deed and in truth. There is therefore a practical difference between him and the generality of the men around him. He sees, indeed, among them, both the grave and the gay; both the good-tempered and the

morose; both the forward and the more modest character: but, amidst all those varieties, how few are there who are not lovers of this present world; how few who do not lay up their chief treasure upon earth; how few who can be said to have risen with Christ, and to seek those things which are above!

Perhaps, however, it will be affirmed, that no great hostility will necessarily arise on the part of persons merely of this generally irreligious character. But let us reflect on some of the consequences which must follow from so opposite a view of things. The Christian cannot but condemn the judgment of the world on account of their indifference to religion, and they will not fail to censure his judgment in their turn. There must be some controversy between the two parties; a controversy not perhaps always open and avowed, but often secret or half concealed. There may possibly be a few good-natured men, who, though possessed of no religious spirit, may speak kindly of their Christian acquaintance or friend, and may readily conform to his customs when they are with him. There will also generally be some, who may be considered as even retained on his side, by means of specific services which, in the abundance of his beneficence, he has rendered them. There will, in a country like this, be many, who take the part of an affluent Christian, in consequence of expectations of favour from him. Between the Christian, however, and his superiors, as well as equals, and many also of his inferiors, there will be a standing difference of sentiment, which can hardly fail to issue in no inconsiderable jealousy: for every where, and at all times, into whatever company he passes, whatever be the employment in which he engages, whatever the topic of conversation which he handles, some symptom of the diversity of judgment, created by strictly Christian principles, will be apt to manifest itself. What the Scriptures teach,

that he believes, and endeavours, according to his opportunity, to inculcate. What the God of heaven declares, that does he declare also. He deducts nothing, denies nothing, and wishes to withhold nothing. I am aware, that the generality of men profess, as well as he, to believe their Bible; and that few, even of our infidels, are disposed to controvert it in mixed company. But are there not many who deny Christianity by their works, and by the general turn of their conversation, though possibly not very heterodox in point of general doctrine? Are there not many Christians who lay their Bible upon the shelf, and forget it? God himself is also forgotten by them; he is not in all their thoughts; he is held in no reverence, as the profane use so often made of his name too clearly testifies. But the Christian is continually asserting the truths which are contained in Scripture. He applies them to many a topic of conversation which comes before him. He judges by this rule. He is a living witness for God, and is opposed, as it were, in God's stead, on account of his shewing to the sons of men the crookedness of all those sentiments and ways which deviate from the divine standard. His life, as well as his daily conversation, is a clear comment on the sacred word, and the world is perpetually condemned by his interpretation of it.

But let us be more particular. The Christian sometimes experiences violent opposition from a few of the more openly wicked and profane. For the most part, indeed, he and they agree to separate. A few instances may occur of his even gaining their good word, by some condescending attention to them, in the midst both of their vice and misery. He will, however, be pre-eminently disliked by the generality of them. He will be the song of the drunkard, and an object of scorn to the profane; for he stands in the front of the battle. Their dishonesty is sometimes detected by his per-

severing diligence and integrity; their crooked interests are crossed by his determined spirit of reformation.

But the opposition which he will most sensibly feel, is often that of a very different description of persons. There is a large class of men, by no means religious in their turn of mind, who lay some claim to virtue, and also make strong pretensions to liberality. By these persons a rival goodness to that of the Christian is set up, which all men who enter into their society are required to fall down and worship. The Christian, therefore, not only has a few enemies among the profligate, whose designs he has traversed, and who are on the watch to take advantage of his unpopularity; he stands opposed, at the same time, to a great mass of more decent persons, on many radical points, which are continually coming, either directly or indirectly, under decision. For example, some clearly irreligious, but popular and well-accredited person, who has recently performed some kind action, or has achieved some public service, is spoken of. He is the private friend perhaps of the individual who introduces the mention of him, and his virtue is extolled to the stars. A chorus of applause is heard on every side. The Christian sits by, and is silent, or he qualifies the terms in which he expresses his approbation. It is now imputed to him, that he cannot fully praise any one who is not of his sect. He is a bigot. The rest of the company are liberal, but he is illiberal: they can acknowledge merit wherever they see it; but he must measure his words, unless he knows the individual in question to be exactly of his religion. O how often is the serious Christian compelled to exercise this species of bigotry, by the remembrance of those awful words—"He that believeth shall be saved, but he that believeth not shall be damned."—"Now the works of the flesh are manifest; and they which do such things shall not inherit the kingdom

of God"—"Without holiness no man shall see the Lord"—"That which is highly esteemed among men, is often an abomination in the sight of God."

It is one of the leading objects of the Christian; it is one of the consequences of his very love to his fellow-creatures, that he endeavours to expose that false goodness with which he sees so many men contenting themselves. As our Saviour laboured to unmask the Pharisees, who were had in high reputation among the Jews; so the Christian, with less right undoubtedly to judge, but with a mind instructed by the doctrines and precepts of his Master, strives to shew the nothingness of that virtue which is not bottomed in the fear of God, or accompanied with any love to his gospel. He is odious in the eyes of many, in proportion as he does it. He is not heard on this subject with any great patience. He is misrepresented by malice. He is but half understood, in consequence of the prevailing ignorance. Who now, that understands the human heart, can fail to perceive how general will be the opposition against him? Here will be a little leaven of ill-affected people, who have been specially piqued by intimations, which he is supposed to have given, of the unsafeness of their religious state and the inadequacy of their virtue, associated with a great body of lax and self-indulgent livers, who are ready to misrepresent the ground and nature of his strictness; eager to detect faults in his character, which may be equivalent to the general irreligion of theirs; prompt to charge him with inconsistency; apt to blame the very things which are his chief praise, and anxious to reduce him to their own level, imagining that in proportion as they can attack his conduct, they defend their own. It is true, that he may find many moral persons, who will agree with him up to a certain point, and with whom he may co-operate against the vicious for some

important purposes. Grounds of difference, however, will occur even here. He is for mending the root; they are for lopping off the branches. He is for inculcating religious and truly evangelical principles; they are enslaved by the opinion of the world, and ever in dread of being thought to carry things too far. Their grosser sense can only discern the more manifest and full-grown vices; he acts from a nice and exquisite perception of moral good and evil. They are for improving the condition of men in this world; he is for securing to them heavenly felicity, and is therefore zealous in communicating the knowledge of Him, whom to know is life eternal.

(To be continued.)

To the Editor of the Christian Observer.

It has long been a subject of well-founded complaint, that, amidst the vast multitude of sermons which have issued, and are daily issuing, from the press, in this country, few are to be found sufficiently plain and intelligible, for that class of persons, which forms the bulk of our country congregations, and from which our domestic servants are usually taken. In common with others, I have lamented this deficiency, and have greatly desired that it might be supplied; but hitherto in vain. The attempt made for that purpose by Mr. Burder, in his Village Sermons, has succeeded better than perhaps any other; and yet, I need not say, that even in these there occur many passages, which no man of sound judgment and correct taste would choose to read to the family circle, without having altered the phraseology, and in some cases the sentiment also. This is a subject by no means unworthy of your attention, and that of your able correspondents. What I would propose to you is, that there should appear in each succeeding number of your work A FAMILY SERMON, which may be ei-

ther composed for the occasion, or taken from the works of some eminent divine of the Church of England, whose writings may not be accessible to the generality of your readers. In the latter case, it will almost always be necessary to simplify the language and to abridge the length of the discourse, which ought not to exceed what may be read with deliberation in fifteen or twenty minutes.

To illustrate my meaning, I inclose a sermon, which has been abridged from one written by the excellent Bishop Beveridge, and which, if it should meet your approbation, may form the first of the proposed series of family readings. Whatever may be its merits in other respects, I trust it will be found to be sound in its theology, practical in its tendency, and in its language intelligible to the meanest capacity. I am, &c.

Dec. 10, 1808.

S.

FAMILY SERMONS. No. I.

2 Cor. v. 17.—*Therefore, if any man be in Christ, he is a new creature.*

ALTHOUGH we are assured by the word of God that *Jesus Christ came into the world to save sinners*, that *he gave himself a ransom for all*, that *he tasted death for every man*, that he is a *propitiation for the sins of the whole world*; yet it is no less certain, that there are many sinners who will not be saved by him. Indeed, we have great cause to fear that but few will be saved; few, not in themselves considered, but few in comparison of those who will be lost. This, however, cannot be imputed to any want of power in Him who is almighty to save, nor to any want of willingness in Him who *died for all*, and would have *all men to be saved*, and to come to the knowledge of the truth. Where then lies the fault? In men themselves: they are not willing to be saved. Christ hath purchased salvation for men with his own most precious blood,

and he freely offers it to them in his gospel, addressing them as reasonable agents, capable of knowing and choosing what is good, and refusing what is evil. He does not, however, force salvation upon them, whether they will or no: if, therefore, they refuse and slight it, preferring the things of this world before it, when they come at length to see their folly, as they assuredly will, they can only blame themselves.

Ye will not come to me, said our Saviour to the Jews, *that ye might have of life*. The same may be said of the greatest part, not only of mankind in general, but even of those who profess to believe the gospel;—they will not come to Christ for salvation. Some are so full of themselves, that they feel no need of a Saviour. Others shut their eyes, and will not see the way that leads to him. Others see it, but will not walk in it: they have their business to attend to; their land to till; their families to provide for. These things are present with them, and make a strong impression on their minds. Their future state is a thing remote, and out of sight, and scarcely affects them; or if they should be led to think of it, they console themselves with the reflection that they are Christians; they were baptized in early youth; they have not renounced their baptism, they still continue members of Christ; they believe that he is the Saviour of the world, and his merits will supply what is lacking in them; whatever, therefore, may become of others, who are without the pale of the Church, they cannot doubt that they shall be saved.

This is the language, at least these are the thoughts, of the greater part of those who are called Christians. They believe Christ to have been the founder of their religion, and that the religion he taught is the true one; but they give themselves no serious concern about it. And this is the great reason, why of

so many who profess to believe in Christ, so few are saved: whereas, if they really did what they profess to do, if they believed in him aright, they would certainly obtain salvation. But they would in this case discover Christianity to be a very different thing from what they had supposed: it would produce such a change in them, as would make them radically to differ, not only from other men, but from what they themselves formerly were. If they truly believed in Christ, they would be *in him*; and the apostle tells us, that *if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new*. And to the same purpose is that passage in his Epistle to the Galatians; *in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature*. If a man be not created anew, whatever he hath or hath not, whatever outward privileges he enjoys or wants, he is no true Christian: if he were *in Christ*, he would be a new creature.

Let us consider the meaning of these terms.

1. *What is it to be in Christ?* This is a phrase which is often used in Scripture; and if we consider the manner in which the Holy Spirit uses it, we must acknowledge that there is in it something very remarkable. *There is, therefore*, saith St. Paul, *now, no condemnation to them that are in Christ Jesus*; clearly implying, that those who are in Christ have obtained the pardon of their sins, and are justified, or accounted righteous, before God. The same apostle, in another place, states himself to have suffered the loss of all things, and to count them but dung, *that I may win Christ, and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ*. Here we may observe, that St. Paul regarded being *in Christ*, as the greatest of all possible blessings; and that his desire was, so to be found in him as to have the righteousness of Christ for his own,

that he might thereby be justified. —I shall only notice one text more to the same effect, though many might be adduced. *Abide in me, saith Christ to his disciples, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches.* Hence it appears, that we are said to be in Christ as a branch is in the vine. But a branch is really a part of the vine, and derives from it all the nourishment required for preserving its life, and rendering it fruitful. But it may be said, the analogy is defective, because we are not naturally in Christ, as the branch is in the vine. The apostle removes this difficulty, by explaining that we are in Christ, as a branch that is grafted into a tree. Rom. xi. 17. *We are cut off from the former stock (the wild olive) and grafted into Christ, the true vine.* We no longer participate in the guilt, condemnation, and misery, brought upon us by the first Adam; but being in Christ, the second Adam, we are absolved from our sins and justified before God.

But is there nothing required on our parts in order to this change of state? It is required that we truly believe in Christ; for *whosoever believeth in him, shall not perish, but have everlasting life*; and *we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.* That is, if we begin and continue stedfastly to believe and trust in Christ, we are thereby made partakers of him, and interested in him, so as to be accepted of God: And he who is thus in Christ, says St. Paul, is *a new creature.*

2. What are we to understand by *a new creature*? As the body of man, which was not at first created out of nothing, but formed of the dust of the ground, might properly be called a new creature; so a man's soul and body, though not raised again out of nothing, yet if raised out of a state of sin, and inspired with the Holy Spirit of God him-

self, may truly be said to be a new creature. He is altogether a different man from what he was before; for *he is now transformed, by the renewing of his mind; old things are past away; behold, all things are become new.* He is the same person indeed, but he no longer understands, judges, thinks, wills, and acts, as he did before. He has a new sense of things, a new judgment, new desires and affections, new hopes and fears, new joys and griefs, and so leads a new life. He *hath put off the old man, with his deeds, and hath put on the new man, which is renewed in knowledge, after the image of Him that created him:—which, after God, is created in righteousness and true holiness.*

Suppose a person living in sin; talking and discoursing perhaps of religion, but no more concerned about God, or any spiritual object, than if there were no such thing in being; under the dominion of his senses and passions; given up, it may be, to gross vices, or if free from these, yet the subject of pride, ambition, covetousness, or some other *spiritual wickedness*; looking no farther than this world, his mind chiefly intent on the pleasures, honours, or riches to be acquired in it; consulting his credit and worldly advantage, and not conscience, or the will of God, in the sins which he avoids: a stranger to any abiding fear or love of God, or any habitual desire to please and serve him; wholly uninterested in the religious worship in which, from custom, or for the sake of appearances, he occasionally joins; and unimpressed by the most striking exhibitions, either of the terrors of the law, or the grace of the gospel:—of a man characterized by all or any of these marks, it surely may with truth be said, that he is *without God in the world, that he is dead in trespasses and sins.*

Now let us suppose the same person directing his views to those things which are *not seen*; setting God always before him, and beholding his wisdom, power, goodness,

and mercy, and all his glory shining continually around him, so as to have his soul filled with a supreme love to God, to long after him, to rejoice in him, and to trust on him; living by *faith*, and not by *sense*, so that all sensible objects appear to be, what they are in themselves, little and low, yea, even as *nothing*, in comparison of those high, and great, and spiritual objects with which he is chiefly conversant; renouncing not only the more gross and notorious sins, but all sin, to the utmost of his power; abhorring secret no less than open sin, and this not from any worldly motive, but because it is a transgression of God's law, and an offence to Him whom he loves above all things; having his hopes, his expectations, *his treasure, his heart*, in another and a better world, and valuing the good things of this life no farther than as they may be made subservient to his happiness in the next, and to the glory of God; making it his main business to live in the true *faith and fear of God*, and in the enjoyment of communion with him; worshipping God in public and in private, with all the reverence he can express, and praising him with his whole soul; hallowing God's Sabbaths, and attending all his ordinances; hearkening diligently to the word of God, whether read or preached, applying it to himself, and resolving, by Christ's assistance, to believe and live according to it; being sound, orthodox, and stedfast in the faith which was *once delivered to the saints*; being sincerely devout and pious towards God, making it his great care to serve, honour, and please him; being meek and lowly in his own eyes, modest, sober, and temperate in all things; being true and faithful to his word, just and righteous in his dealings, kind and charitable to the poor; honouring all men, loving the brotherhood, fearing God, honouring the king:---in short, endeavouring, to the utmost of his power, to walk in all the commandments and ordinances of the

Lord blameless; and if he fail in any instance, deeply lamenting his failure, and resolving, by the help of divine grace, to walk more circumspectly for the future. Suppose, I say, the man to be thus changed; thus turned *from darkness to light, and from the power of Satan unto God*; his mind thus purified, his *conscience purged from dead works*, and all his faculties reduced to their proper order; then he may truly be said to have become *a new man, renewed and born again* of God's Holy Spirit; he leads *a new life*; he is *a new creature*.

3. The doctrine which has now been insisted on may seem to be contradicted by our ordinary experience, the greatest part of those who call themselves Christians being almost as far from having any title to be regarded as *new* and *holy* creatures, as they are who never heard of Christ. The truth is, men usually embrace and profess Christianity, only because it is the religion transmitted to them from their ancestors, and established in the country where they happen to dwell. They are Christians merely by chance, as it were. They never look farther into Christianity, nor consider the mighty advantages it holds out to them: it is no wonder, therefore, that they are like other men. But as the apostle has told us, that *he is not a Jew which is one outwardly—but he is a Jew which is one inwardly*, so it is here: all are not *in Christ* that are of his religion; neither is he truly a Christian who is so *outwardly*, by the mere profession of the Christian faith; but he, and he alone is truly a Christian, who is so *inwardly*, in his heart; who really believes in Christ, and partakes of the sanctifying grace of his Holy Spirit, being united to him by faith. He who is thus in Christ, is *a new creature*. *He is created in Christ Jesus unto good works*. This is the end of his new creation, that he may do good works, which he never could do, were he not in Christ; whereas by

being in him, he is fully enabled to do them. *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. I am the vine; ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.* Hence it is manifest, that as no man can do any good without him, so no man can be considered as abiding really in him, who does not bring forth much fruit, who is not a new creature.

Again, *whosoever abideth in Christ sinneth not*—that is, does not live in any known sin, nor in the neglect of any known duty; for *they who are Christ's, have crucified the flesh with the affections and lusts*; their old man is crucified with Christ, that the body of sin might be destroyed, that henceforth they should not serve sin. They cease to serve sin: they must therefore serve God, it being a sin not to serve him. They are in the Fountain of all goodness, and therefore must needs be good. They dwell in Him in whom all fulness dwells; and of his fulness, they receive, and *grace for grace*—all the grace necessary for doing the good which God requires them to do. *They can do all things through Christ, which strengtheneth them.*

From what has been said we come to this conclusion, that as he who is not in Christ, is not a new creature; so he who is not a new creature, is not in Christ. Therefore men may pretend what they will, and make what shew they can of the religion of Christ; they may be baptized into his name and continue members of his church; they may profess to believe in him as their only Saviour, to serve and honour him as their Lord and Master; they may undertake to argue and dispute for him, to vindicate and defend him; they may pray unto him; they may read and hear his word; they may admire his divine sayings;

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they may reverence his ministers; they may approach to his table; and yet after all, unless they become such new creatures as have been described, unless they are sanctified so as to walk before him in newness of life, they have no ground to expect any thing from him; they are no way concerned in any thing he hath done and suffered for mankind. Such only as are so renewed in the spirit of their minds, as to make it their constant and sincere endeavour to please God and to do his will, can hope to be saved by him: *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

And here we are reminded of the miserable condition of those who are not converted and made new creatures. Such are, to use the apostle's words, *without Christ, aliens from the commonwealth of Israel, strangers from the covenant of promise, having no hope, and without God in the world.* Consider this, ye who are still in your sins, before it be too late. You may be living, at present, in ease and plenty; but what will this avail you, if you continue under the displeasure of the Almighty Governor of the world? The blessings you now enjoy, will in that case only aggravate your ruin. The dreadful judgments which God has threatened in his word against sinners, hang over your heads, and must fall on you at last, if you turn not to him. You will then feel that it is indeed a fearful thing to fall into the hands of the living God. He will summon you to appear before his tribunal, and there condemn you to that everlasting fire prepared for the devil and his angels, where you will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; with torment not for some months, or years, or ages, only, but for ever and ever. This is the true state of their case, who live and die in their sins. God grant that none of us may find it true by our own

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experience! There is no possible way to avoid it, but by believing in Christ Jesus, so as to be made *new creatures* by him. *Put off*, therefore, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and put on the new man, which after God is created in righteousness and true holiness. And to excite you the more to this, consider how happy they are who are in Christ, and who in him are created *unto good works*, made *new creatures*. They are as happy as the others are miserable. Through Christ Jesus their sins are pardoned, and they accounted righteous before God. From him they have all the graces of God's Holy Spirit to make them like himself. In him Almighty God is well pleased with them, and is become their friend and loving Father. Through him they receive all the blessings which he hath purchased for them with his blood; all, in short, which they can ever want or desire to make them completely blessed. All things shall work together for their good, while they continue in this world; and after their departure hence, they shall be advanced to the highest conceivable degree of bliss in the kingdom of their heavenly Father, where they shall live in light, in glory, in joy, not only now and then, but continually; not for a time only, but to all eternity.

Now if these things are so, as doubtless they are, who would not be in Christ? Who would not become *new creatures*? And, blessed be God, all may if they will. Christ died for all, and is ready to receive all who come unto him: *Him that cometh unto me*, he saith, *I will in no wise cast out*. Let us, then, close with him on the terms he hath offered in his Gospel; and let us walk in those ways that lead to him, believing and trusting on him to create in us a clean heart, and to renew a right spirit within us; to crucify our old man, and to make us *new creatures*, creatures after his ~~own~~ heart; and to keep us always

firm and stedfast in his true faith and fear, that we may both live and die in him, our ever blessed Redeemer; to whom, with the Father and the Holy Spirit, be all honour and glory, for ever and ever. Amen.

BEVERIDGE.

To the Editor of the Christian Observer.

In your number for April 1806 you called the attention of your readers to the address, published by the directors of the London Missionary Society, in favour of the Jewish nation. The observations which you then made produced a strong impression on my mind, and I have ever since been anxious to find some means of promoting the important object, which you so justly represented, as calling for the labours and the prayers of every real Christian.

Experience has convinced me that unconnected individuals can do little in a case of this nature; but I cannot repress the persuasion that much good might result from the formation of a Society of which the sole object should be *the conversion of the Jews*. This society, I think, would most properly consist of members of our established church, and, if formed under the auspices of our venerable prelates, would possess an importance in the eyes both of Jews and Christians which might greatly conduce to the efficacy of its exertions.

I trust that it is needless to enlarge upon the motives which should induce the members of our established church to associate for so benevolent a purpose. Blessed as we have long been with the uninterrupted enjoyment of the privileges which Christianity affords, and of the hope which it inspires; protected as our church has been by a gracious Providence, whilst others have become the victims of superstition or infidelity; surely we are peculiarly called upon to labour for the salva-

tion of all who are yet strangers to the grace of Christ.

On many accounts the Jews have special claims upon us. The benefits which have through their means been transmitted to us; the unworthy treatment which they experienced from our ancestors, and for which we owe them retribution; the ease with which we can communicate with them in our own language; and the appeal which we are able to make to the Scriptures, of which we in common acknowledge the authority; these, and various other considerations, appear to point out the duty of labouring for their eternal welfare.

We have the promise of God himself, that they shall one day be reunited to his flock; and many reasons concur to favour the opinion, that that day is at hand. But, even if it be distant, any efforts which we may employ, may, through the divine blessing, prepare the way for the accomplishment of this glorious purpose. We may labour, and others may enter into our labours; we may sow seed which shall one day spring up and afford a glorious harvest; nay, we may even be permitted to reap the first fruits of that harvest, by turning some few of the nation from the error of their ways, and saving their souls from death.

If you concur with me in these sentiments, you will, perhaps, have the goodness to give this letter an early insertion in your valuable publication. I am, &c.

CLERICUS.

P. S. If any of your readers should be inclined to honour me with a communication on this subject, he may learn my address from Mr. Hatchard.

To the Editor of the Christian Observer.

THE following extracts from Strype's Life of Archbishop Parker, may perhaps throw some light on the

questions relative to the selection of the church lessons, proposed by "A Minister Ecclesiastical," in the Christian Observer for August 1808.

Book ii. chap. 3.—"The archbishop, sitting with the rest of the ecclesiastical commission, which was now on foot, found some chapters, appointed to be read in the ordinary course of the Common Prayer, to be less profitable for vulgar auditors; and therefore thought fit they should be changed for others tending more to edification. He found also great neglect in many churches," &c.—After mentioning some instances of which, our author states, that "for the amendment of these disorders and inconveniences, the archbishop procured letters, under the queen's great seal, dated Jan. 22 (1560) to the commissioners, for their greater authority; and particularly to himself, with the bishop of London, Dr. Bill the queen's almoner, and Dr. Haddon, or any two of them, for the redressing and correcting of these matters, viz. to peruse the order of the lessons throughout the whole year, and to cause new calendars to be printed, and to take some remedies about decays of churches," &c. Then follows the archbishop's mandate, and other things relating to these letters; after which Strype proceeds thus: "Before this reformation of the lessons, it was recommended to the discretion of the ministers, to change the chapters for some others more proper. For so it is in the admonition to the ecclesiastical ministers set before the second book of Homilies (but I suppose erroneously, belonging rather to the first book, which was printed this year, 1560), where it is said," &c. Here he quotes the passage, on which your correspondent grounds his queries, and concludes thus: "But when the above-mentioned commissioners had altered the lessons, and made a new calendar, and tables directing the chapters to be read, this liberty was no longer indulged to every private minister."

I feel very much inclined to subscribe to Strype's opinion on this subject, when I consider the irregularities which might ensue from such a reference to private judgment. The hazard to that good order, which contributes so much to the beauty and excellency of our church-service, appears to me to be a greater evil, than any which can arise from those points in our present selection, against which exceptions may be taken, of which I do not think that a great number could be produced. The practice

of the primitive Christians may be alleged in favour of the regular appointment of a chapter out of each Testament; for Cassian tells us, as Wheatly has pointed out, that "it was the custom of all the Christians throughout Egypt to have two lessons, one out of the Old Testament, and another out of the New, read immediately after the Psalms; a practice so ancient, that it cannot be known whether it was founded upon any human institution."

I remain, &c.

F. H.

MISCELLANEOUS.

MEMORANDA RESPECTING HAYTI.

(Continued from p. 776.)

Plan of Defence.

The plan for defending their liberty and their lives against the next French invasion had been deliberately settled by the negro chiefs, and the necessary preparations made for it.

On the first appearance of a hostile force, destined for the conquest of the island, the towns, which are all on the coast, were to be destroyed, and the negro army to retreat to forts which they had built in very strong positions in the interior country.

Mr. — once observed to Dessalines,—"You wish to encourage us merchants, and to increase the commerce of Hayti as much as possible; but how can you expect us to form large establishments, or keep great magazines of goods, while we know that the moment a peace is signed between England and France, all our property will be in the greatest peril; and that what we cannot remove before a French force arrives, will be certainly destroyed?" The black emperor's answer was,—"I wish you to know, at all events, what you have to trust to: I have

made this necessary plan of defence an article in the constitution, so that you will not have any cause to accuse me of having deceived you. I cannot help this harsh course of proceeding; for it is of the last importance to prevent my enemies from finding any cover on shore upon their arrival."

The interior positions they had chosen were well selected, and strongly fortified. The artillery of the Cape, which consisted chiefly of brass cannon, and was in great abundance, had been removed to these hill forts, where great magazines of powder, shot, &c. were also collected. Mr. — said they were abundantly stocked with ammunition of all kinds. As to provisions, their plan was this. The sides of the hills, and ravines that connect them, were all cleared and planted with bananas, plantains, yams, and other native provisions, which flourished there so much, and are reproduced so fast, that they calculated that the garrisons could be subsisted without foraging beyond the reach of their guns. Mr. — described to me sugar-loaf hills with an equable ascent, on the summit of which the forts were placed so as to sweep the sides to the utmost

range of cannon shot, and make it impossible for an enemy to cut off their communications with these native magazines. These positions also were well supplied with water, the want of which obliged Dessalines, in Toussaint's war, to abandon the strong position of Crete-à-Pierot. The French gazettes admitted that on that occasion he made a brave retreat, which cost them dear. The fact was, that, after having been three days without water, of which the enemy had contrived to prevent his supply, Dessalines cut his way through the whole French army, which was concentrated in that single service, routed them with great slaughter, and brought off his garrison with a very insignificant loss. The French were three times his force.

After hearing a full account of this plan of defence, I am sorry to say I think it a very bad one. The destruction of the towns is judicious and necessary. They should not leave the French, if possible, a single roof to cover them in the whole island. They would then either lose time in building barracks and hospitals, till disease began to work among them on shipboard; or, by exposure to the elements in that noxious climate, would experience in a few weeks the mortality which it took months to produce on the former occasion. None of the forts are further from the coast than forty miles; some of them are nearer. Here, therefore, the French would be able, by a two days' march, to come up with their sable enemies; to find them concentrated at single points, in divisions, bearing a considerable proportion to their whole regular force; to surround these divisions successively with their whole force; and to employ against them the superiority of their military science. The different divisions of the negro army, shut up in separate and distant forts, would not be able to assist or relieve each other, and the capture of one of these positions would naturally tend to dishearten

the rest. Besides, this defensive and quiescent system is a renunciation of the great physical advantages in that climate to which the negroes might most safely trust for ultimate success. They should separate into small parties; retreat into the woods; draw the enemy after them in difficult and laborious marches; form ambushes in his way; and, in a word, practise against him the mode of warfare called bush-fighting. To facilitate this system of defence, they should avail themselves of their present inestimable opportunity, not to drag cannon to the tops of mountains, but to clear provision-grounds, and plant bananas, yams, &c. in the bosom of the woods; to lodge also small depôts of ammunition in a variety of places known only to the chiefs or field-officers. These resources should be provided at considerable distances from the open and settled parts of the island; and then supposing only a regular force of 15,000 men, firm and unanimous in the defence of their freedom, they must, humanly speaking, ultimately triumph.

Mr. — concurred with me in this view of the subject. He thought, however, that it would cost France, in any event, a hundred thousand soldiers to subdue the island effectually, even supposing that work to be practicable; and justly observed, that, after all, the conquest would be worthless. Yet he doubted not that Bonaparte would make the attempt, and persevere to the utmost in it. It seems that madame Bonaparte, whose influence over him is so fatally great, is connected with St. Domingo as well as the Windward Islands.

Religion.

Mr. — stated, that public worship was very well attended, and religion generally prevalent in Hayti. They had a sufficient number of priests, not only from the French clergy who remained, and were spared in the massacre, but from a considerable supply of Spanish ec-

clerics, who had been brought, or induced to migrate, from the Spanish division of the island. On all public days, as well as Sundays, prayers or mass began and ended the solemnities of the day. Dessalines had by no means the religious disposition of Toussaint, any more than his other virtues; but from policy, if not from a better motive, he protected the clergy, and paid a decorous attention to the exterior forms of Christianity.

All children were baptised; and in general it would appear, that such religion as popery amounts to, was among this people an object of public and general interest.

Education.

But what would have surprised me most in Mr. —'s information, if we had not before heard something of the same kind from America*, was, the general extension of the benefits of education. The young Haytians were almost universally taught to read and write. I questioned my informant closely on this point, and have no doubt, from the manner and matter of his intelligence, that a fact so creditable to the negro government, may be entirely relied on. Mr. — said, that they had in the priests and among the mulattoes and mustees, a sufficient number of competent instructors; that there were schools in almost every district; that the negroes, seeing the ascendancy of those who had been educated, were all anxious to have their children taught; and that he doubted not this new people, if left to themselves for twenty years, would be the most literate peasantry in the world.

Constitution and Government.

Dessalines was perfectly absolute, having had power even to set aside the whole or any part of the constitution. He had power also to name his successor. The govern-

ment was purely military: but there were civil judges; and, in question of property, justice was very fairly administered. Telemaque was one of the judges of Cape François. Mr. — himself had been another, for they appointed foreign magistrates indifferently with Haytian subjects to try commercial questions. There were twelve in all. The capital crimes were tried by a court-martial.

(To be continued.)

REVIEW OF THE REIGN OF GEORGE III.

No. XI.

"Non dimicare est vincere."

THE celebrated act called the Stamp Act, by which duties were imposed on various legal and commercial instruments made use of in America, was passed in the year 1765. Neither its principle nor merits underwent much discussion in parliament. Mr. Burke says, he sat in the gallery of the House of Commons during the progress of the bill, and never heard a more languid debate. Petitions were presented against this measure by the agents appointed from the colonies; but they were disregarded. It is said, however, that a compromise was offered by the British government, and rejected; probably because the colonists would not consent to admit the right of internal taxation.

But the sensation excited in America by this alarming stretch of authority, formed a striking contrast to the indifference with which it was beheld in Great Britain. The people of this country seem to have contemplated the measure, if not with satisfaction, at least with that philosophic resignation which men are apt to shew in surveying the misfortunes of their neighbours; while the colonists evinced that keen sensibility and hearty uneasiness which calamities that press upon ourselves never fail to excite.

The stamp act arrived at an unfortunate moment. Some late contests with the American Indians had

* See Christian Observer for 1805, p. 57.

exposed the provinces to ravage, and left the inhabitants sore and ill-natured; the peculiar severity with which contraband traffic was, about that time, repressed, made Great Britain very unpopular; and the cession of Canada, in 1763, by removing all danger of subjugation from the French, removed also those apprehensions from the minds of the colonists which would probably have kept them dependent upon this country. Violent murmurs arose; tumult ensued; associations were formed; resolutions passed; the rights of the Americans, and even the rights of man, began to be talked of; combinations against the use of stamps were entered into; and a meeting of deputies from the colonial assemblies, afterwards too well known under the name of Congress, was agreed on and effected.

The rumour of discontents and risings in America, was soon heard in Great Britain; and the retreat of Mr. Grenville and his friends having made way for the Rockingham administration, two bills, called the repealing and declaratory bills, were, by them, introduced, and in 1766 passed into laws. By the first of these the duties imposed by the stamp act were abolished. By the second, the general legislative authority of the British parliament over the colonies was declared. These measures in some degree allayed the heats in America; but suspicion was still alive, and all compensation to those who had suffered in the late disorders was neglected or refused. Lord Chatham soon afterwards became minister, and some slight alterations were introduced in the mutiny act, by which the provincials were obliged to supply the military with some trifling articles of necessity. The assembly of New York, jealous of any approach to the principle of taxation, refused compliance; and the legislature of that state was in consequence suspended by act of

parliament. By another statute duties were imposed on glass, paper, and other articles, payable on their importation into America; and the revenue thence arising, was directed to be applied to the purposes specified in the stamp act. This last most impolitic measure was adopted in the year 1767, just before the close of Lord Chatham's administration; but at a time when his ill health had left the cabinet without a leader. The effects which it produced in America, were instant and formidable. The old spirit of tumultuous violence revived throughout the colonies, with greater exasperation and consistency. In Massachusetts ~~Bay~~ the bitterest disputes broke out between the governor and the assembly. Town meetings, and conventions unknown to the constitution, were regularly held; and a licentious mob committed the most shocking outrages with impunity. To awe this disposition to revolt, the House of Commons in 1768 addressed his Majesty to issue a special commission, under an obsolete statute of Henry VIII., by which offenders in foreign parts might be tried in Great Britain;—a harsh and oppressive measure*, which made a statute passed for the protection of liberty, subservient to very different purposes. But this wise scheme proving totally abortive, Lord North†, to whom the reins of government were now committed, in the year 1770, found it necessary once more to make a trial

* Mr. Grey Cooper assured the House of Commons, that "no intention was entertained, of putting the act in execution; but the address was moved merely to shew the Americans *what government could do on an emergency.*" This is an exact portrait in miniature of the whole of our American policy.

† Some official arrangements were made at the close of 1767, by which Lord North became chancellor of the exchequer, and the Duke of Grafton, minister. In January, 1770, a more thorough change took place, and Lord North was appointed first lord of the treasury.

of conciliatory measures; and the whole of the late tax laws, except the duties upon tea, were repealed.

The violence of the colonists was somewhat softened by this concession; but their jealousies were now become incurable. Habit, too, had reconciled them to those disorderly proceedings, which at first shocked the more considerate part of the community; and the indecision of the British government rendered its menaces contemptible. The disposition to independence was evidently spreading widely, and taking deep root in every part of the provinces; and this disposition was increased by a measure which it is difficult wholly either to condemn or approve. The judges hitherto had been appointed by, and held their offices at the will of, the Crown; but their salaries, which were very low, were paid by the colonists. It was soon found that magistrates, thus dependant on the bounty of those whose licentiousness they were called on to restrain and punish, were neither willing nor able to perform the duties of their offices. Libels, riots, and seditious proceedings, were become virtues in America; and the magistrates were too weak to punish what the body of their fellow-citizens approved. To remedy this mischief, the Crown thought it expedient, in 1772, to make the judges independent of the colonists by granting them fixed salaries. Undoubtedly some measure was necessary to restore to the laws their just authority; yet the Americans, not without reason, insisted, that the ministers of public justice were thus bribed against them. Indeed, the case was a very delicate one; nor is it easy to suggest the course which would have been most advisable. To have secured the judges in their offices for life, would, in such a state of things, only have been bribing higher.

Considering the reigning temper, as well as violent acts of the

provincials, it is not extraordinary that the general court assembled at Boston should at last, in the close of the year 1772, proceed to deny, in their address, the competency of parliament, not only to levy taxes, but to legislate for them in any respect. This was soon afterwards followed by the publication of some letters from Hutchinson, the governor of Massachusetts Bay, to different members of the ministry, in which the conduct of the colonists was severely commented on. These had (it has never been ascertained in what manner) fallen into the hands of Dr. Franklin, who employed them, not very honourably, to exasperate the minds of his countrymen. His attempt succeeded; and the most violent resolutions were passed by the town-meetings and committees, which had for a long time been regularly held in every quarter of the provinces. Just at that moment intelligence arrived of an act passed by the British parliament, which permitted the exportation of tea to all parts of the world free of duty, except to America, where a trifling poundage was made payable on its arrival. The ferment was now increased to such a height, that on the arrival of some ships from Europe laden with the detested article, a mob, disguised like Indians, sallied forth, boarded the ships, split open the chests, and committed their contents to the ocean.

In consequence of these violent proceedings, a bill was, early in 1774, introduced and passed into a law, for shutting the port of Boston. Two other acts followed; one for better regulating the government, the other for the impartial administration of justice in Massachusetts Bay. These measures, as well as most other of the improvident acts of the ministry, were opposed by governor Pownall; who, in one of the debates, pronounced a very remarkable prediction of the course which the Americans would pursue,

and the issues to which affairs would certainly arrive. He was powerfully supported by Mr. Burke, who about this time pronounced the first of his two celebrated speeches on American affairs. It is worthy of observation, that these two men, the first of whom was the most intimately acquainted with the habits and dispositions of the colonists, and the other the most profoundly versed in human nature, as well as political philosophy, appear to have entertained similar sentiments on the course to be adopted by this country towards the colonies. Thus will it generally be found, that deep thought and accurate observation, enlarged theory and well-digested experience, conduct us to the same results.

Affairs were now hastening fast to a crisis. On the arrival of the Boston-port bill, the town and province was in an uproar; and the cause of their distressed brethren was warmly espoused by the other states. The drafts of the two other bills added fresh fuel to the flame, which already burnt too fiercely. Riots and outrages ensued. Gage, who commanded in New England, assembled bodies of the military, but even their presence was not sufficient to awe the violence of the Boston mob. A provincial congress was formed in Massachusetts Bay, and the general Congress, which met at Philadelphia, published a violent manifesto, called a Declaration of Rights; accompanied by addresses to the people of England, to the Colonists, and to their neighbours in Quebec.

It was evident that America was now hurrying fast into rebellion; and five different schemes of policy appear to have been proposed in this country, which deserve to be mentioned. 1. To submit instantly and unconditionally to the demands of the colonists. 2. To abandon finally the project of taxation, and revert to the old commercial system. 3. To throw off the Americans at once, as rebellious and ungrateful. 4. To

denounce and punish their offences. 5. To unite both force and temper; to controul and conciliate.—None of these measures, it is probable, would at that time have proved successful. The opposition favoured the second, which perhaps was even then the best. The ministry adopted the first, which was the most plausible and the worst*.

In 1775 the fatal moment arrived. Some military stores having been collected about fifteen miles from Boston, General Gage sent a detachment of the military to seize them. The party met on their way a provincial corps, under arms, whom they ordered to disperse. While the Americans hesitated, some pieces were discharged from behind a wall, at the king's troops; the fire was instantly returned, and some persons were killed. "Ille dies primus lethi." The Rubicon was past.

From this short historical abstract, the most obvious of all conclusions is, that the conduct of both parties was reprehensible. The measures adopted by Great Britain were neither wise nor equitable; severe without firmness, and weak without moderation. The Americans were at first violent, always unreasonable, and at last rebellious.

But this summary inference, though very plain, and, like other plain things, very true, is also very unprofitable. Every body can see that one man is wicked and another imprudent; yet these gross truths teach nothing. The analysis of guilt and folly, the dissection of character, the developement of the principles, habits, and passions which make up the compound; this is the process which is at once difficult and useful; and though I cannot at-

* It was just before hostilities commenced, that Mr. Burke moved a string of pacific resolutions in the House of Commons, which he supported by the second of the speeches on America, printed in his works. It is less dazzling than the first; but more richly stored with valuable knowledge, and maxims of political wisdom.

tempt to perform this anatomical operation upon the whole of the American disputes, some few observations may be added to the many valuable truths which have been insisted on and established by abler writers.

It has been pretty generally assumed, that all colonies, possessing from local circumstances the power of expansion, will certainly break away from the mother country, soon after they have become strong enough to be independent; and as America is supposed to have arrived at this maturity about the time when the discontents began, her separation from Great Britain is imagined to have been an event, a little accelerated perhaps by the mismanagement of this country, but in its nature and essence unavoidable. Nobody indeed thought of this at the time; but, as soon as our colonies were lost, men rushed at once to the conclusion. Yet there is some room for scepticism in this matter. Philosophers indeed are quite clear about it; but philosophers, it must be observed, are not a sensitive class; and in all those cases where the feelings of men are likely to affect events, they must not too hastily be trusted. In considering the relations of a country and her colonies, they reason thus:—as a colony grows in strength, it will gradually become more and more disposed to contend for its interests, whenever they are invaded or restrained by the authority of the parent state. This disposition will probably be resisted, and the resistance will excite irritation. Thus interest and passion uniting, must at last issue in independence. But it is forgotten, in this calculation, that the inhabitants of a colony are linked to the mother country by a thousand ties of sentiment and affection; and are restrained also by the powerful controul of moral principle. Woe were it for man, if interest and passion alone determined the course of human events! It is certain they powerfully influence them: but no

government, even purely municipal, could exist, in an enlightened age, during half a century, if it was necessary for its security that the people should never be deceived into the belief that they have an interest in overturning it, or hurried away by those angry passions which are careless of all consequences. Something must be allowed for the salutary operation of fear; and much, except in a very corrupt age, for sentiments of loyalty, and a sense of the duty of obedience. These causes act as well in securing the allegiance of foreign as of domestic subjects. They act indeed less powerfully, and much delicacy and moderation therefore is required in the conduct of a government towards its colonists. But, since we know experimentally how long a community may be held together internally by the principles above-mentioned, is it not rash to affirm, that notwithstanding the action of the same principles, even though diminished in their influence, large foreign possessions cannot be retained in subjection to any empire, long after they have acquired strength to become independent?

The truth is, our reasoning on this topic must at best be very speculative, for the world has not yet supplied us with a sufficient number of facts to establish any safe hypothesis. I suspect, however, that there is in all communities, more particularly in growing colonies, a certain period, during which, as in domestic life, and for nearly the same reasons, government is an affair of great delicacy. The period is that, when the consciousness of newly acquired strength first produces a tendency to insubordination; when the awe of long-established authority begins to wear away; and knowledge has generated presumption, but has not yet been softened into wisdom. This period immediately precedes real maturity, in which greater sobriety and a more enlarged view of self-interest will be acquired, and habit rivet the connection which

necessity at first prescribed. After the crisis has passed, I apprehend authority is easily preserved, though it will naturally have assumed a less arbitrary character; but there is great danger lest, during the interval, the passions of those who are controuled, or the injudicious severity of their governors, should dissolve their relation altogether.

America appears to have reached the crisis last mentioned, at about the time when Mr. Grenville first introduced his project of taxation. Had events been suffered to proceed in their natural course, without any legislative interference, government, it is likely, would still have found it difficult enough to maintain the ascendancy of Great Britain unimpaired; and a slight practical relaxation of the severe parts of our commercial system, would probably have been found expedient, though without any distinct abandonment of right, in the points conceded. This is what the changed and changing situation of things seemed to require; and it is the part of true wisdom, in politics, as in common life, to accommodate itself to existing circumstances, without being very tenacious of names and abstractions. If, however, Great Britain thought fit to hold high her ancient authority, nor suffer it to descend a foot below its accustomed level, either by any open concession of right, or that quiet departure from the former strictness, which is often the more convenient method, her policy was plain and single. Refusing to win allegiance by her kindness, she could only look to preserving it by force. She ought therefore undoubtedly to have adopted, either a system of terror, which might compel subjection; or a system of conciliation, which would have bound the colonies fast to their mother country by affection and interest for ever. What now was the course actually pursued? At the moment when our external government was, from the necessary progress of

events, becoming daily more delicate, we did not merely insist, with inflexible tenacity, on the strict letter of the ancient right, but a system of policy was introduced essentially new; in its principle disputable, and very uncertain in its operation.—It is said, indeed, there were precedents*; but this language is not to be tolerated in a free country. Men must not be cheated out of their liberties; and if the partial, intermitted, exercise of a questionable authority, in a manner which, because it invades no enjoyments, excites no alarm, is to be considered as finally establishing the principle which, in strict logic, may be involved in it, tyranny can never want a plea to justify its aggressions. The system of internal taxation, as applied to America, though something like it may perhaps be found in older statutes, was substantially novel both to this country and to the colonies. The first plotters of the mischief claimed credit for it as a discovery full of wisdom; the first opposers of it abjured or resisted it as a novelty full of evil; and political questions are to be tried by the actual sentiments and conduct of men, not by the subtilty of forensic or legislative dialectics.—If, then, the intervention of power would have been necessary, in order to secure the continued enjoyment in its full extent even of the old authority, nothing can be more evident, than that this necessity became much more urgent and obvious the instant an attempt was made to carry that authority higher than ever, both in principle and practice. Great Britain, if she hoped to succeed in her attempt to raise a revenue in America, should from the first have assumed an hostile attitude, and, refusing all compromise and discussion, have beaten down with an arm of iron the first risings of discontent. How different was her conduct? Having strained her claims of right to the

* Vide Adolphus.

utmost, she quite forgot that means should be provided for enforcing them. She made as little account of resistance, and was as little prepared or disposed to encounter it, as if her measures had always tended to harmony and confidence. When disturbances became frequent, she neither dared to crush nor would submit to compose them. She became involved in a war of declarations and resolutions, which in Great Britain were breath, but in America were arms; was entangled in a quarrel, which it was almost immediately evident would leave her no choice but concession or hostilities; and had the peculiar infelicity at last to be forced into war, after having abandoned every thing in profit, and almost every thing in principle, for which it could be undertaken.

It will naturally be inquired, how it happened that a system so questionable in justice, and so indefensible in policy, should have been continued during a series of years, notwithstanding the jealous inspection which the parliaments of this country are believed to exercise on the conduct of their governors.—The cases perhaps are few, in which the frame of our excellent constitution does not secure more attention to the general interest, than could be exacted under a simpler form of government; but the cases, I fear, are numerous, in which the dangers or mischiefs which must occasionally arise from the course of natural events, or a partial mal-administration of affairs, are likely to derive strength and duration from those very institutions which are our boast and our happiness. Among these I must reckon our contest with the Americans. Had the monarchy of Great Britain been less strictly limited, two main advantages would have been secured: the sentiments of loyalty entertained by the colonists towards the crown, would probably have been found far more effective in securing submission; and the ability of this

country to resist aggressions on the part of the colonists would undoubtedly have been greater: the danger of rebellion would have been diminished, and the means of repressing it increased. These advantages were, in a great measure, lost by the popular form of our government. The Americans were constant to the last in their professions of loyalty and attachment to the king; but they hated the parliament, whose dignity they did not respect, and whose authority they would not recognize. Thus they were at war with a part of the government, while they avowed allegiance to the rest; but it could require little sagacity to foresee, that in the progress of passion, the Americans would forget their loyalty to the king in their violence against the two houses; that being unable practically to separate the monarch and his estates, they would hazard resistance to both.—I need hardly observe, how greatly the distraction of the British councils, the continual changes of the administration, and the consequent imbecillity of all cabinets, tended to ensure success to the malecontents in the colonies. It is difficult to conceive a course of policy so bad, that a steady perseverance in it would not have been better than the ever-shifting follies of our ever-changing ministers.--- Much then appears to have been lost to this country, in the contest with America, by the popular form of our constitution, both in the motives which might have prevented disobedience, and in the means of punishing it. I am not sure that any thing was gained in wisdom or moderation. Absolute kings may doubtless tyrannize, and so may absolute parliaments too. Those who are the most jealous of their own freedom, will not always be found the most liberal in allowing the claims of others. Liberty is power; at least in state matters it is so, or it would soon be lost; and power is apt to corrupt all who possess it, from the king to the cot-

tager. During the contest between Great Britain and her colonies, though the dispute involved the very question which brought one of our best kings to the scaffold, very little anxiety was expressed or felt for the liberties of America. The stamp act passed through the House of Commons with a single division, in which the minority consisted only of forty. The folly and ill success of ministers afterwards created more opposition in parliament; but the cause was popular with the country almost to the last; and the readiness with which the first and strongest measures were sanctioned by the legislature, shew that they would not have condemned them as unjust, if they had not, too late, discovered that they were impolitic.

Among the political phenomena, which mark the period of our contest with America, none was more fatal to this country, or is, even now, a subject of more anxious speculation, than the utter inefficiency of every administration to which the conduct of our affairs was entrusted. Much was said in those days of a secret influence; and many believed that a systematic plan had been adopted for lowering the pride and power of the Whig aristocracy. There is reason to believe that neither of these suspicions was groundless, though too vehemently and too long insisted upon. But I am apprehensive that the evil (a sore evil indeed it is) is too deeply planted in every free state, to be attributed principally to temporary or external causes. There is an evil and a good necessarily inherent in popular legislative assemblies. They must give birth to parties, till men shall all become perfectly wise and honest. They allow also the full developement of talents, and thus become the nurseries of exalted genius. Now parties, it is plain, always tend to disunion and weakness; and as these are, if I may so speak, perennial, divisions, distraction, and imbecil-

lity seem, though in proportions continually varying, necessarily incident to the administration of a free country. Occasionally, indeed, some man of transcendent talents presses into the front, and the disease is awhile suspended. Such a man creates a strong administration, just as a Condé or Cromwell would form a powerful army. He infuses the spirit; he inspires the confidence; he supplies the wisdom, knowledge, and energy which are the very elements of strength; and, as power, like riches, accumulates in proportion to its quantity, the authority of such a minister may become so great, as even to pass the line of optimism, and become formidable to the liberties of the community. These extraordinary characters must, however, be very rare, and their production seems regulated by no certain or calculable causes. We can always make fire-works, but the lightning blazes when it will. I am afraid, therefore, weak administrations are the natural growth of popular governments; and I am more inclined to attribute the distraction of parties and the imbecillity of our cabinets in the early part of this reign, to the natural course of things, than to any of the causes so anxiously sought for, and so passionately condemned, by the popular leaders of those days.

Lest the observations just offered should leave an impression on my readers unfavourable to free constitutions, let me shortly observe, that evils of a similar, but worse kind, exist under more arbitrary governments. In free countries, a strong administration can rarely be formed; but in almost every cabinet, a considerable portion of worth, knowledge, and ability will be found. Where the monarch can select his ministers at pleasure, there is generally no want indeed of strength, but a woful deficiency of wisdom and virtue. I need not say which danger is the greatest. We may be fretted at the inefficiency of the Bedford or the Grafton

administration, but what is this to the profligate violence of Buckingham or the Cabal?

Whatever may have been the misconduct of those who administered the affairs of this country during her fatal struggle with the colonies, it is but just to observe, that the Americans were far more inexcusable. The errors indeed of our government were great, but the Transatlantic patriots had no reason to complain of its severity. It is true, the first measures were harsh, and the right of taxation must be allowed to be questionable: the first discontents, and even tumults, among the colonists, may therefore be excused. But what can justify the insolence and licentious disorder, the

menaces and confederations, ending in rebellion, which grew in extent and violence throughout the provinces almost in exact proportion as their real grievances were diminished. Men are apt to speak of tyranny with disgust, and of resistance with little less than approbation and triumph; but let us not forget, that if the spirit of Christianity condemns oppression, its precepts as plainly enjoin a ready submission to all lawful authorities. It may be well to recollect also, that men seldom need to be reminded of their rights; but both exhortation and example may be profitably bestowed in teaching them to attend to their duties.

CRITO.

REVIEW OF NEW PUBLICATIONS.

Zeal without Innovation.

(Continued from the former Volume, p. 792.)

THE next section of our author's third chapter is "on the Sentiments of the Evangelical Clergy respecting the Doctrine of Justification." "The doctrine," he says, "of justification by faith" (by faith *only* is the term used in one part of the eleventh Article of our church) "is not an appropriate part of Calvinism." It was the doctrine of Arminius, as he shews by a Latin quotation from that author*.

At the period of the reformation, when theological subjects were freely discussed, the term justification by faith was generally understood; and they who affirmed this tenet were accounted sober and orthodox Christians. The doctrine was considered as characteristic of protestantism. The papists taught the merit of good works; and in their

zeal on this side, spoke of works of supererogation. The protestants insisted that our works, though the necessary fruit of faith, have no part whatever in our justification. In these times, the science of theology has fallen into such comparative neglect, especially among the higher classes, that when a certain portion of ministers of the church are reported abroad to be preachers of justification by faith only, not a few of our churchmen, if they chance to hear of these opinions, are disposed to smile at the absurdity, or to wonder at the extravagance, or to declaim against the licentiousness of those who hold them. It is assumed that they can be no true sons of the church; that they must be fanatics, Calvinists, and sectarists; that "too much theological learning has made them mad;" that they must be some of those "quaint practitioners," whose extravagances, being unchastized by means of the ordinary intercourse of society, bid defiance to common sense, and have "grown

* See also, in proof of this, *Christian Observer* for 1805, p. 269.

up into an enormous size of absurdity." The ministers of our church indeed, all of whom have read and subscribed, and many of whom we trust have studied her eleventh article, must stand excepted from the number of those more ignorant as well as violent objectors. Even of these, however, many, we believe, may be heard to contradict in their sermons the doctrine, as laid down in the article; and a portion of those who profess to hold it, are studious rather to devise some means of softening down the ancient language of the church in this particular, and of reconciling it to their own preconceived opinions respecting good works, than to assert with due force the main point for the sake of which the article has been written. Even the Bishop of Lincoln, as it appears to us, has been more eager to guard than to affirm the doctrine; and we have no doubt that some of our lax interpreters will accredit themselves in part under his authority, and extend the error, to which he has given place by his mode of explanation*.

* The article is as follows: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

The bishop, in explanation, observes, that "such is the corruption of human nature, &c., that if God were to enter into judgment with his servants, upon the strict ground of their own works or deservings" (surely the word strict might have been omitted, since the object of the article is totally to negative the doctrine of justification by works). "no man living would be justified; and, therefore," adds his lordship, borrowing the strong words of the article, "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith." His lordship next introduces some very pertinent texts of Scripture in proof of the article; but it is observable, that when he quotes the text, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God," he forbears from adding the immediately succeeding, and, as it ap-

Our author, after admitting in terms sufficiently large, that "some

pears to us, very relevant and material words, "Not of works, lest any man should boast."—"By the faith here spoken of," he goes on to say, "we are to understand that lively faith which worketh by love, which purifieth the heart, which keepeth the commandments of God: which faith is not so meritorious in its own nature as to entitle us to the reward of eternal life; it justifies us only by being the condition upon which"—(the means through which, we should incline rather to say) "it has pleased our Almighty Father to offer us salvation." "Our justification," as he then well and accurately remarks, "is not to be attributed to the inherent efficacy of faith, but to the mercy of God and merits of Christ, from which, alone, that efficacy is derived."

His lordship, in then proceeding to reconcile St. James with St. Paul, represents St. Paul, when he speaks of a "man's being justified by faith without the deeds of the law," as meaning by the term works and deeds of the law, "those numerous outward ordinances which were prescribed by the Law of Moses, and abolished by the Gospel of Christ;" and he contradistinguishes these works (these "rites and ceremonies of the Jewish laws," as he calls them in another place) from works in general, or moral works; of which works in general, or moral works, he describes St. James as speaking. "St. James," he observes, "does not say by the works of the law," but "by his works;" that is, by a man's own works or actions." By thus limiting the meaning of the term works, when employed by St. Paul, to ceremonial works of the Jewish law, he seems to us to represent St. Paul as merely teaching that it is not by ceremonial works that we are justified, and to give encouragement, or at least to give permission, to his reader to consider those works which are moral, and not ceremonial, as having, according to St. Paul, some share in the office of effecting our justification. St. James is also made, by the interpretation of his lordship, to favour this sentiment. That expression of St. Paul, which we have already intimated our regret that his lordship should have omitted to include in one of his quotations, namely, the expression "not of works, lest any man should boast," since it evidently means not merely ceremonial works, but works in general, would have obviated misconception upon this point: for St. Paul (having first affirmed that justification or salvation is by

preachers of the soundest opinions on this subject have exceeded the

due measure of attention to it," and have thereby generated too

grace, through faith) proceeds by those words *altogether* to deny that it is by works; placing works (namely, works in general) in opposition to faith, so far as respects justification. "Therefore, it is of faith," says he, "that it might be by grace." If justification is of grace; if it is of faith, in order that it might be of grace; it is not of works, either ceremonial or moral. "Not of works," it is also said, "lest any man should boast." And again: "Where is boasting? It is excluded. By what law? Of works? Nay; but by the law of faith." But is boasting excluded, if men may be justified by their moral, and only cannot be justified by their ceremonial works? Undoubtedly some part of the Bishop of Lincoln's interpretation of this article favours the idea of our being justified, in his lordship's opinion, neither by our moral, nor yet by our ceremonial observances; but the passage which we have quoted, points, as we think, to a contrary conclusion; and we submit whether his lordship is as strong and clear on this important point, as that homily of our church to which the article sends us for further explanation, and to which indeed his lordship also refers the theological student. For the sake of elucidating this important subject, we beg leave to present our readers with the following quotations from the excellent homily in question, entitled OF SALVATION. "Because all men be sinners," "therefore" (says this Homily) "can no man by his *own* acts, works, and deeds," (meaning, doubtless, either moral or ceremonial) "seem they never so good, be justified and made righteous before God; but every man of necessity is constrained to seek for another righteousness or justification, to be received at God's own hands, that is to say, the forgiveness of his sins." "And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God for our perfect and full justification." The same Homily observes, that "St. Paul declareth nothing upon the behalf of a man concerning his justification, but only a true and lively faith, which, nevertheless, is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying; so that although they be all present together in him that is

justified, yet they justify not altogether; neither doth faith shut out the justice of our good works necessarily to be done *afterwards* of duty towards God (for we are most bounden to serve God, in doing good deeds, &c.), but it excludeth them so that we may not do them to this intent, to be made just by doing of them." "Our justification," it is added, "doth come freely by the mere mercy of God," &c.

In the second part of the Homily of *Salvation* we read,—“The sum of all Paul's disputation is this; that if justice come of works, then it cometh not of grace; and if it come of grace, then it cometh not of works.” “And after this wise, to be justified only by this true and lively faith of Christ, speak all the old and ancient authors, both Greeks and Latins, of whom I shall specially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these words, ‘faith only justifieth.’ And St. Basil, a Greek author, writeth thus; ‘This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness and to be justified by the only faith in Christ. And Paul,’ saith he, ‘doth glory in the contempt of his own righteousness, and that he *looketh for the righteousness of God by faith.*’ And St. Ambrose saith these words, ‘This is the ordinance of God, that they which believe in Christ should be saved without works, by faith only, freely receiving remission of their sins. Consider diligently these words, Without works, by faith only, freely we receive remission of our sins.’ These and other like sentences, that we be justified by faith only, freely, and without works, we do read oftentimes in the best and most ancient writers.” This saying “is spoken to take away *clearly* all merit of our works, as being unable to deserve our justification at God's hand;” “and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious bloodshedding. This faith the holy Scripture teacheth us; this is the strong rock and foundation of Christian religion;” “this advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man; this whosoever denieth, is not to be accounted for a Christian man, nor for a setter-forth of Christ's glory; but for an adversary to Christ and his Gospel, and for a setter-forth of men's vain-glory.” Again: “Justification is not the office of man, but of

much of a turn for controversial divinity; thus ably and judiciously pleads the cause of the evangelical clergy against their opponents.

"Justification, they state to be an act of God's free grace, by which they who turn to God, are treated as if they had never violated the law of their Creator. To show mankind the true ground of our acceptance with God, is their aim in treating of this subject: and farther than to prove, that this hope must rest solely on the mediation of Christ, and not on the ground of any supposed worthiness in themselves, either in whole or in part, few of them carry their discussions on the point. When justification begins, whether it may be lost, and then recovered, or whether when once obtained it can never be forfeited; these are questions which I have never heard any of them discuss in the pulpit, and with which few of them, I believe, ever perplex their hearers.

"They are accused of attributing to faith, as a work; a certain virtue in the business of justification, as if this would entitle a man to the benefits of it. The fact is, that the sole cause of their laying so much stress on faith is this, that that term expresses something distinct from every thing that implies a work or a performance, on which a claim to any privilege or enjoyment can be founded: faith being the mere act of receiving the benefit conferred."

"It is not therefore faith, as a commutative act, or something that will answer the purpose of universal obedience, that they enforce, but as an act involving in its very nature the renunciation of all claim upon the Divine goodness. Yet because they maintain, that we are justified by faith, and not by works, they are represented as abettors of the solidian heresy. And such is the light in which they are held by the public. They are considered as teachers, who reduce all religion to a single article; and as leading people, like some enthusiasts of former days, to depreciate all means of grace; all duties of natural religion; all relative obligations; all

God." "It is not a thing which we render unto him, but which we receive of him."

We trust that we shall be excused for having offered so long a note upon this subject. A large part of the singularity of the present evangelical clergy is affirmed, on all sides, to consist in their mode of treating this doctrine. But their sentiments, as we believe, remarkably accord with those expressed in the homily which we have quoted.

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endeavours after personal improvement in morals; and to place all religion in a high persuasion that Christ will save them.

"This opinion of them would have something for its support, were the doctrine in question set up by them to the prejudice of moral duties; as it would be, were it so stated as to give people an idea that the Christian scheme of justification was a new constitution, which superseded the obligation of personal obedience. But is the doctrine so stated by them? Is there a single requirement of the moral law set aside by them? Is there in their discourses on this subject so much as an insinuation, that believing is a commutation for doing; or that the obedience and death of Christ released men from the obligation of the law, in any one particular? Those who attend their preaching, well know the contrary. Their discourses teach men to conceive of the law of God, as an emanation of divine wisdom and justice, of eternal and unchangeable obligation; and of Christianity, as a constitution intended to raise the mind of fallen man to the highest pitch of reverence for the law; and to form him to a willing observance of all its requirements, in their full extent, while it reveals the way, in which the salvation of penitent transgressors may be obtained. Such are the sentiments of the writer of these pages concerning the law and the Gospel. And if the men of whom he is speaking taught otherwise, he should think it his duty (if he wrote about them) to warn the Christian world against them, as corrupters of the doctrine of Christ.

"It has been objected to them, however, by some of their fairer opponents: 'that they do not hold forth obedience to the precepts of Christianity, as the condition of justification.' But if they urge the indispensable necessity of good works to salvation, their teaching tends as effectually to the production of Christian practice, as if they maintained, that justification was incomplete without the performance of good works. Both they who insist on works as a condition of our justification, and they who reject this language as unscriptural, maintain the absolute necessity of holiness; but each on different grounds: one contending, that justification is suspended on our sanctification; the other, that sanctification is so inseparable from a justified state, that where the former is not, the hope of being in the latter is a delusion. Were the teachers last mentioned to enforce obedience as the condition of justification, they would say no more to deter men from resting in the mere belief of the doctrine in question, than they already do, by

declaring, that '*without holiness no man shall see the Lord*;' and in constantly maintaining, that that faith which is not accompanied with good works, is a '*dead faith*.'

"Against the term *condition*, there seems to be a narrow prejudice among the advocates" [some of the advocates] "for the doctrine of justification by faith; as among other divines, there is perhaps as bigotted a tenaciousness of the term. It is not difficult to account for this. Disgusted with the antinomian cast which many of the preachers during the Usurpation gave to their discourses, the clergy of the Church of England set themselves to restore that regard to the preceptive part of Christianity, which had been neglected by the popular preachers of the day. From hence, as it is in human nature to run from one extreme to another, a strain of preaching obtained, in which a grievous dearth of evangelical language is observable. The *terms of the Christian Covenant*, the *conditions of salvation*, the *reward of a well-spent life*, became the reigning phraseology. This strain, accompanied not unfrequently with some slighting inuendoes at grace and faith, begat in minds deeply impressed with the importance of the neglected truths, a degree of prejudice against a term which (properly defined) need not offend any Christian mind. For what objection can there be against the word *condition*, provided it be understood to mean, as Mr. Daubeny defines it, '*not the cause by which an effect is produced, but the circumstance without which that effect will not take place* *?"

"To the term so understood, many of the advocates for the doctrine of justification by faith have nothing to object, when used in reference to the final result of religion. But confining the word justification to the simple question to which it relates, namely, to the *being treated as righteous*, they know not how to speak of conditions on such a subject. And that, not merely because there is no such expression in the Scriptures as the *conditions of justification*, for neither are the words *conditions of salvation*, to be found there, which yet they do not object to: but because there seems to be nothing said in the Scriptures on the subject that implies the idea. In all the writings of St. Paul, in which so much occurs on this subject, nothing do we find opposed to what the corrupters of the doctrine advanced, that implies any other idea of justification, than that of its being a perfectly gratuitous act of God.

"It is contended, however, and that upon the authority of only one text, James ii. 24,

* Daubeny's *Vindiciæ Ecclesiæ*, p. 286."

that the holy Scripture teaches us, to consider works as having a hand in our justification. This is maintained by a writer now living, ever to be honoured for the truly Christian temper with which he has stated his sentiments *. No person indeed can more explicitly assert than he does, that the sole ground of our justification is the merit of Christ; yet his reasoning on the passage alluded to, tends to lead the reader to consider works as concurring in the believer's justification †." p. 78—84.

Our author, after considering at some length the argument drawn from the last mentioned passage of Scripture, in favour of that system of doctrine which represents works as a condition of justification, makes the following remarks, which appear to us to be at once candid and just.

"To speak of conditions then in the matter of justification, seems to be a language not authorized by the passage generally adduced for the purpose. But this is not the only objection that may be made to such a language: it tends to mislead. To the reverend archdeacon himself, the idea we have controverted may probably do no mischief. He appears to be well grounded in the great point, that Christ's merits are the only ground of our justification in the sight of God. He seems fully aware likewise, of the imperfection of the best works of the best men. We conceive that he would view with a truly Christian humility, every part of his own performance of the conditions of justification; but whether the system for which he contends, would be equally harmless to all who may adhere to it, is rather doubtful. It certainly presents the point in question under an aspect too correspondent to the gross views of the generality of mankind, who conceive of

* Archdeacon Pott, in his '*Considerations on the general Conditions of the Christian Covenant*.'

† The following extract exhibits the archdeacon's sentiments on the subject, at one view. 'God is the sole efficient cause of justification; the merits of his only begotten Son the procuring cause; faith the means; and repentance, faith, and obedience, the conditions.' *Considerations*, &c. p. 98."—See a review of this work, *Christian Observer* for 1804, p. 292, in which the reasoning of the worthy Archdeacon is fully discussed.

Christianity, under the idea of a covenant of works, and that of no very strict nature: their conception of Christianity, when ascertained, being generally found to amount to nothing more than this: that it is a kind of proposal made to them, in which God engages to bestow some favours of which they stand in need, provided they do some things which he requires. The only means we have of raising the mind to something above this inadequate conception, is the development of the *covenant of grace*; the clear statement of its nature and constitution; the definite exhibition of Him, whose mediation is its central truth; and the frequent direction of the hearer's eye to him, as the only hope of a fallen creature from first to last.

"Is there then no place for conditions in the system of Christian instruction? For the *conditions of salvation*, there certainly is. When understood to designate that personal obedience without which we cannot be saved, let them be urged with the utmost zeal. But let care be taken, that there be not too sparing a use made of that kind of language, which serves to keep the appropriate excellencies of Christianity in sight. The proneness there is in mankind to sink down to mere natural religion, is not sufficiently counteracted by that strain of preaching which leads people to conclude, 'that as in consequence of the death of Christ, they may be saved, on certain conditions, all they have to concern themselves with in religion, is, to see to it, that those conditions are performed.' In this conception many rest; of whom it may be affirmed, that though Christ has some place in their religious views, yet that they are in a state of very affecting ignorance of the office of the Redeemer; of the office of the Holy Spirit; of their own imperfections; of their need of continual forgiveness and continual help; and of many other points, which the inspired writers are ever bringing before the mind. I am persuaded, that the reverend arch-deacon would not be satisfied to see his own flock in such a state; but he would find it hard perhaps to prevent it, but by strenuously opposing that aptitude there is in mankind to place their reliance on their own performances. And for this purpose, no proceeding seems better calculated, than the frequent inculcation of this truth: that nothing can prevent our standing in the sight of God as guilty

creatures, but his own merciful willingness to accept the obedience of his blessed Son in our behalf.

"It is with this view, and not from an idea that all religion consists in the belief of certain articles of faith, that the doctrine of gratuitous justification is so frequent a subject of discourse among the clergy called Evangelical ministers. Their motives lie in the sense they have of the importance of humility to the Christian character; and their being aware, how much that propensity to overrate ourselves, of which we all have reason to complain, is apt to take advantage of a man's possessing any degree of moral superiority." p. 88—91.

We believe, as we remarked in reviewing Mr. Ingram's work, that there is no point on which the evangelical clergy are, generally speaking, more completely in the right, than they are on this. They preach in a manner which makes it plain that man is a sinner, and that his acceptance, his salvation, his justification, is freely by grace, and that it is through faith (faith in the merciful promises of God, faith in the merits of a Saviour) "that it may be by grace:" "Not of works" (either ceremonial or moral) "lest any man should boast."

Our author treats in his next section "of their insisting on the necessity of a change of heart." In our review of the work of Mr. Ingram we dwelt on this topic, and observed, that the doctrine of conversion characterized the evangelical preachers much more than any Calvinistic tenets; a doctrine which, as we also endeavoured to shew, gave a peculiar interest to their discourses. The remarks in this section afford a strong confirmation of our positions. The evangelical ministers are satisfactorily defended from some unjust charges and insinuations of their adversaries, by the following observations in their favour.

"On this subject, however," (viz. that of conversion) "we perceive that their sentiments are misunderstood. It is asserted, that they contend, that all genuine piety begins in an instantaneous change

of the heart; and that under colour of ascribing this change to the operation of the Holy Spirit, they decry the usual means of forming religious or moral character.

"It is granted, that they admit, not only the possibility of an instantaneous conversion, but that it actually does sometimes take place. Instances of this kind, however, they consider as among the extraordinary acts of God's mercy, on which they hold it unlawful to ground any general rule of action. They do not maintain, that all Christian piety starts at once into perfect existence. They admit that, in many instances, it begins with some feeble indications of seriousness, gradually advancing on the whole, but sometimes checked by the influence of some adverse cause, struggling through the impediment with great difficulty, then proceeding at an increased rate, and at length attaining eminence, without the person's having shewn or experienced at any one period of his life, any sudden alteration of his character.

"The other part of the charge is equally unfounded. They allow, that though the conversion of the heart proceed from the operation of the Holy Spirit, yet that God has ordained instrumental means of obtaining such a blessing; and they earnestly exhort their hearers to attend to them with diligence, and to seek with great seriousness after the effect for which they were appointed. Catechising of children, furnishing them with books of religious and moral instruction suited to their age, training them to habits of devotion, obliging them to commit to memory portions of the Holy Scripture, Psalms, Hymns, and other compositions of an instructive nature on the plainest topics of Christianity; all these, and other expedients for conveying knowledge to the understanding, and making a religious impression on the heart, are as much the practice of those who receive their doctrine, as it is of those who place their hopes of forming their children to virtue and religion, on the use of human endeavours alone. Where the ministers in question observe parents to be remiss in these duties, they remonstrate against their negligence; where they see them diligently attending to them, they encourage them by the promises of God to expect his blessing on their endeavours. If they remind them at the same time, that without the influence of divine grace,

'Paul may plant and Apollos may water' in vain, it is, that their good endeavours for their children may not be unsuccessful, for want of that divine co-operation which is obtained by prayer; and that when they see the end accomplished, they may not fail to give glory to God.

"Admitting the truth of this statement, it is easy to see, that their sentiments on this matter are not at war with any natural and rational means of producing a moral effect on the human mind. And it is matter of fact, that they never depreciate such means." p. 96—98.

In order to explain still more clearly the subject under consideration, he thus proceeds:—

"Let us think of a man, proving by his attendance on Christian worship, that he is neither an Atheist, nor a Libertine, yet unacquainted with religion as a *holy habit*:—giving to religion indeed that portion of his time in which its public exercises are performed, but carrying with him to the house of God no penitential recollections, no desire of amendment; nor carrying away from it any resolutions of looking more into his own heart, or of striving to improve in Christian dispositions; but retiring with an impression similar to what he would feel on quitting a creditor, after he had been paying into his hands a sum due to him; that is, as one on whom (having discharged his duty) religion could have no demand for some time to come:—following, therefore, his worldly concerns in the interim, with as little reference to religion, either as a rule of life, or a source of enjoyment, as there is in the life of a man who discards it altogether.

"Call we such a man a Christian in the full sense of the word? Has he the *faith which overcometh the world*, which *purifieth the heart*, which *worketh by love*? Can he be said to *understand* that religion on whose public ordinances he attends? or, if he knew what it teaches, can his disposition have been formed by it? Assuredly it is not. And what, let us ask, what shall we call that effect that would take place, were Christianity to take entire possession of such a mind, and become the governing principle of the man's whole life? Were he instead of this unthinking and unmeaning attendance on divine worship, to feel at length the workings of true repentance, on account of the worldliness of his mind; to be most

humbly sensible of the insufficiency of that religious profession, which heretofore satisfied him; to have a feeling discernment of the corruption of his nature; to comprehend the nature and extent of his duty; to appreciate in any proportionate degree the grace of the Redeemer, in giving himself up 'as a sacrifice for us;' to feel a love toward him for his great compassion in dying for sinners; to delight in attending the house of God; to account those opportunities the brightest portions of his present existence; to endeavour to retain the instruction he hears there, and to be influenced by it on all occasions, and in every thing; to have his heart principally set on the attainment of everlasting life; and to make it his predominant concern, that he and his family (if he have one) be made meet for it;—what, I ask, should we call this effect? Should we scruple to call it a conversion? Must this term be restricted to the case of one, who turns from a false religion to a true one? Is it not equally applicable to the case of one who formerly contented himself with '*drawing near to God with his lips*' only, but now draws near to him *with his heart* likewise. Certain it is, that from whatever cause it may have sprung, or however it may have proceeded, here is an undoubted *Metanoia*. It is not merely an improvement of what existed before, but a different state of mind. Here are ideas, which once had no place in it; feelings, which were never before experienced by the same man; and intentions, as new to him, as if they had arisen out of a nature different to that, with which he came into the world." p. 100—102.

"If nothing more" than the occasional observance of the forms of Christianity "be necessary for their salvation, we need not annoy them with any endeavours to raise them to a higher character. But if Christianity require, that they *love God* supremely, and their neighbour disinterestedly; that they *endeavour to do all to the glory of God*; that they *lie to him who lived and died for men*; that they *set their affections on things above*, and practically *deny all ungodliness and worldly lusts*, we must insist on the absolute necessity of these things." p. 105.

"It is extremely unjust," he adds, "to represent the enforcing this change, as implying a diminution of the importance of Christian baptism. This sacred rite,

we know to be an ordinance of our Saviour's appointing; and little as there is said of it in the New Testament, there is enough to warrant our considering it, not as a mere ceremony, but as a means of grace. But where have the Scriptures taught us to consider, that all that is requisite for the complete sanctification of the heart, is the administration of this rite? And how often are we taught by experience, that something further is wanting; many having partaken of the *outward and visible sign*, who, if ever they had the *inward and spiritual grace*, are now, without all doubt, entirely destitute of it!

"Contemplating the Christian ministry as an institution designed for turning men not only *from darkness to light*, but *from the power of Satan to God*, it is an affecting thing to find it so managed, as to set people, who conform to the external parts of Christianity, free from any further solicitude. Mankind are ever ready to content themselves with those observances, without making any enquiry concerning the inward qualities, to which they were designed to lead. In a country where Christianity is established, baptism follows of course; and thousands come to the font with their offspring, unconscious of any appropriate thought or intention, respecting the act they are performing. Who that enters into the design of Christianity, can let these people pass through life, without reminding them, that *he is not a Christian who is one outwardly only*!" p. 107—108.

In confirmation of these remarks, quotations are given from the sermons of Dr. Paley and of Mr. Gisborne.

We wish that all assertors of the doctrine of conversion had afforded a plain and intelligible exposition of the point for which they contended, somewhat after the manner of this writer. His observations appear to us remarkably calculated to gain over the adversaries of the doctrine in question: they are not wanting in spirituality, and yet they are expressed in language which the party addressed can hardly fail to understand.

Our author, in his section on the alleged similarity between the evangelical ministers and the puritans,

seems to acquit the former of all blameable resemblance to the latter; but he leaves out of his discussion a material part of this general topic. We think that in a subsequent chapter he charges certain faults too strongly, or at least too broadly, on the evangelical clergy, as we shall soon endeavour to shew; and that in this section he confines himself rather too exclusively to their defence. It seems necessary that he should either reduce in the one chapter his praise, or in the other his blame; for if the evangelical clergy possess the faults of which he proceeds to speak, and of which enthusiasm is one, they cannot be altogether exempted from the imputation of participating in the errors of the puritans. We agree, however, in all that he says in this section. It is certainly true, that the evangelical clergy do not resemble the puritans in "impugning in their publications the doctrine of the church," and that they do not "attack a single ceremony in her form of worship." They adopt it indeed as their own form. It is equally true, that in officiating in their churches they are "guilty of no act of non-conformity;" that they "object neither to the surplice, nor to the cross in baptism, nor to the ring in marriage, nor wish to change the terms of admission into the establishment, nor to alter the hierarchy, nor to disturb the present state of patronage, nor to change the constitution of the church." These, however, are far from being the only points in which a man may resemble the puritans. The more intelligent part of the opponents of our evangelical ministers complain, not so much that they deny any of the articles of the church, as that they give to them a too Calvinistic, which is the more puritanical sense, and that they include in their creed certain highly Calvinistic points, on which the church is silent, and to which the puritans were inclined; that they also betray in many respects a puritanical taste; that they

err on the side of being severe and censorious; that they affect too great a separation from the world; that they, like the puritans, vehemently condemn amusements which churchmen in general deem innocent; that they, like the puritans, degrade religion by too familiar and irreverent a mode of treating it; that they, like them, incline to enthusiasm and extravagance; and, moreover, that, though they do not take part against the church, they are but lukewarm friends to it, and are more connected with the dissenters, who are assumed to be puritans as well in discipline as in doctrine, than with the general members of their own body. This, we say, is the charge; a charge, as we think, for the most part very unjust, and to which we shall continue to reply in the course of this review, but which ought to be fairly met, and against which, even supposing it true, ought clearly to be set much soundness of general doctrine, truly Christian seriousness of spirit, most praiseworthy religious zeal, and distinguished exemplariness of life. Their very resemblance to the puritans, especially if by this term the more early puritans are meant, is in our judgment no small part of their praise. For what was puritanism in the earlier days of Charles the First? It was another name for religious strictness. It was the appellation given by the licentious to every man of a sober, serious cast. So far was it from signifying real hypocrisy, that it denoted one who, professing the Christian faith (as indeed the nation did) was determined also to walk in a manner worthy of it. Ought then a modern clergyman to be reproached for resembling in any respect the ancient puritans? They were not the low, canting body of men which many now suppose them to have been. Who, that has read the Life of Colonel Hutchinson, written by his wife, and lately published, can refuse to give to this lady, and to her husband, credit for very considerable elevation of senti-

ment, or can refrain from extending his favourable opinion to many other puritans, to whose characters the same respectable, and yet professedly puritanical lady has adverted? Even the Edinburgh Reviewers have made some acknowledgement of the dignified character of these early professors of a puritanical religion.

In the former part of this review, we specified several particulars in which the modern methodists, meaning chiefly the immediate followers of Whitefield, differed from the puritans, and we professed, in some respects, to give the preference to the puritans. We did not, however, mean to deny all resemblance between those two parties. Probably some dissenters possess more of the puritanical character than the methodists, for they are the descendants from that body, though the hatred of the surplice, and of the cross in baptism, has abated in every quarter. The dissenters have also received some influence from methodism. Both methodism and puritanism have also, perhaps, tinged in some degree the evangelical ministers of the church. We are all influenced in our religion by the religion of our contemporaries. We borrow their language, their taste, their religious prejudices and errors, while we think that we are only indebted to them for their virtue and piety. We adopt too implicitly the judgment of the clergyman who was the first to awaken our religious feelings, or the doctrine of the book which initiated us in the knowledge of the gospel. Our creed, which we account so orthodox and exact, has been the result of a variety of accidental associations. We often suffer ourselves, indeed, both to be too much attracted by one party, and too violently repelled by another. Who can say, that his religion is pure; that he has derived it altogether from God, and not from man; that he has himself compared every part of it with the sacred word, and adjusted it precisely by that infallible stand-

ard; that it is biblical, and not traditional; biblical, and not puritanical or methodistical, Arminian or Calvinistic;—that it is neither too severe, nor yet too accommodating; neither too retired, nor yet too forward; neither too antiquated and sectarian, nor yet too fashionable and polite? It is undoubtedly desirable to expel from every class of Christians the peculiarities of a party, and for this purpose to recur continually to the pure and unsophisticated truths of Scripture. But a general approximation to these truths, is all that a reasonable man will expect. The evangelical body, let it be admitted, is impregnated with a certain degree of methodism and puritanism: but methodism and puritanism have their excellencies, as well as their faults; and the evangelical ministers of the Church have, as we conceive, a large share of the excellencies, and only a small portion of the faults. Puritanism is far more discernible among the evangelical dissenters; and yet, even in that quarter, it is not now very offensive or predominant. Even there, the wine is good, though it has some taste of the cask*. The chief error of the evangelical ministers—an error, however, which is now subsiding—has been, as we think, that of too much accrediting the professors and favourers of those doctrines, which, since the time of Whitefield and Wesley, have been denominated evangelical. The puritans did not give equal weight to any profession of faith, nor did they so currently bestow on a few tenets the appellation of the gospel. A little zeal on the evangelical side, a forward use of a certain religious dialect, ab-

* In our review of a work on *assessments*, by Mr. Burder, a very useful and leading dissenting minister, we had frequent occasion to qualify the indiscriminating severity of his philippics on cards, dancing, &c.; a severity not altogether unlike to that of the puritans; while we, nevertheless, very much agreed with Mr. Burder, in wishing to discountenance diversions of this class.

sence from places of public amusement, and attendance on gospel ministers, have been too easily allowed to confer the title of a Christian. The state of the temper of the accredited individual has been too little regarded; the rich and copious fruits of the gospel have not been sufficiently required. Religious conceit has abounded, and yet has been almost unperceived. The world has seen the faults of the professor, the family has witnessed them, has sometimes groaned under them; but the evangelical pastor, too easily satisfied with seeing his own opinions circulate among his flock, and too much gratified by the mere piety of the tongue, has been slow to make the discovery. The main error of the evangelical ministers of the church, in our humble and imperfect judgment, has been a too high opinion of the value of a certain small circulating stock of evangelical knowledge, and a too ready assumption of the sufficiency of the commonly accompanying practice. The remedy seems to us to be a recurrence to general Scripture, a more practical way of presenting religious truth, and a liberal encouragement to freedom of discussion on the very point in question.

We must refer our readers to the next section of this work, for a description of the preaching which characterized our divines at not a very distant period; and for an account of that deviation from these models, which is ascribed to the evangelical clergy. It is impossible for us, in the compass of a review, to do justice to so many subjects. On the succeeding section, which speaks of their seclusion from the body of the clergy, and of their connection with each other, we shall only remark, briefly, that we think the observations of our author generally just; though we consider him as pushing too far his objection to the existing religious associations of the evangelical clergy. He speaks of their "*having a tendency towards*

the formation of an imperium in imperio," and yet admits that, "as yet, they have not acquired this character, and that nothing that resembles episcopal authority is exercised in them." Surely the mere *tendency towards* the formation of an evil, unless that tendency is also shewn to be incapable of being checked, ought not to be deemed decisive against the custom, if it be fraught, as we think it is, with present and manifest advantages. If, however, any great jealousy of these meetings were to exist, either in the minds of the bishops, or even of the neighbouring clergy; if also the advancement of favourite doctrines, and not also of general devotion and practical piety, were the manifest object of them; then, undoubtedly, we might agree, that they ought to be either regulated in some new manner, or discountenanced. We would suggest to those who may be too ready to object to them, that, among the other benefits they are calculated to produce, when properly conducted, they probably may serve to correct the crudity of individual opinions, and to repress enthusiasm and eccentricity.

Notice is taken, in this part of the work, of two institutions particularly countenanced by the evangelical clergy of the Church, or by persons favourable to their cause: the one, a Society for the relief of poor Pious Clergymen; the other, the Society for Missions to Africa and the East: neither of which, we agree with our author, can be considered as favouring the idea of sectarian combination.

The author, likewise, takes upon him to aver, that the rumour of the existence of a fund among the favourers of this body, for buying up livings, (a rumour which we have before had occasion to contradict) is without any foundation in truth; and he challenges those who assert the contrary, to substantiate their affirmation.

(*To be continued.*)

Fox's History of the Reign of James the Second.

(Concluded from the former Volume, p. 802.)

THE unfinished state of Mr. Fox's work, and still more the various important questions which are discussed in the introductory chapter, give to the whole somewhat of the air and effect of a political pamphlet, rather than of a history. Partly from this consideration, partly from knowing the weight which, with many readers, constitutional and political positions will derive from his authority, we have been led, instead of contemplating the volume as a whole, to run through it cursorily, noticing as we have gone along some of its more remarkable passages, and pointing out occasionally the erroneous nature, as we conceive, and dangerous tendency of some of its doctrines, and the mischievous consequences by which they are likely to be followed. But, before we conclude, our readers may expect us shortly to mention the principal merits and defects of the work; and it is still more requisite to make some observations on its general nature and tendencies. On the style we have already sufficiently remarked.

Of Mr. Fox's work in general, it is not too high an eulogium to declare, that it affords many marks of a powerful understanding, of a cultivated taste, of a liberal and feeling heart. They who were at all acquainted with Mr. Fox's mental powers, need not to be told that we meet with frequent traces of extraordinary sagacity, and that, occasionally, there are remarks which deserve to be styled profound; that there are others again, which indicate a considerable insight into human nature, and a close observation of men and manners. Had this work been written at an early part of Mr. Fox's life, we might reasonably also have expected that it would exhibit the marks of uncommon tenderness of heart, as well as of great simplicity; qualities, in which

even they who knew Mr. Fox only as a public man, could not but be aware that he was liberally endowed by nature. But when we recollect that this work was written at the close of a long life wholly passed in political contentions, and then call to mind how much even habits of business and general society, and still more how greatly an incessant course of party struggles, with all the various passions which the competitions of ambition generate and cherish, tends to extinguish sensibility and simplicity, and to render the heart hard and selfish, and the character artificial, we cannot but feel surprised as well as gratified, to see in this volume so singular a combination of matured wisdom and consummate experience, with almost feminine softness, and no inconsiderable share of unaffected simplicity.

With these amiable endowments the rare quality of candour is naturally associated; a quality rare, above all, where party has deeply tainted the heart. And yet of this quality we see many traces, especially in the care which Mr. Fox commonly takes not to overcharge the characters of political opponents. Mr. Fox's candour is not seldom, however, overborne by party prejudices and prepossessions. Of these prejudices we have already complained, in treating of his severity towards the bishops who attended the unhappy Monmouth in his last moments; and we meet with them again, where they were most to be expected, in his treatment of James the Second. But for some such prejudices our author would probably not have censured as unmanly that prince's public mention of his having ventured his life in the service of his country, considering that a similar declaration had been afterwards made by King William, who never was accused, even by his enemies, of wanting manliness of mind.

That an ardent love of liberty should animate any production of Mr. Fox's pen, and a warm

attachment to the constitutional bulwarks of the public liberties of Great Britain, might well have been anticipated; but that which, in our judgment, reflects by far the greatest credit on the work, and does the highest honour to its author, is that high tone of moral superiority which we noticed in his appreciation of the merits of Argyle's character, and which he sometimes assumes in condemning the baseness and littleness, as well as the folly, of those who, however wise they may commonly be accounted in their generation, devote their lives, and sacrifice at once their consciences and their characters, to the acquisition of riches which they scarcely need, or to the still more absurd and unsatisfying pageantry of courtly honours and preferments. Sometimes, also, Mr. Fox indulges a vein of inimitable raillery, a certain smile of derision, which, without breaking in upon the gravity of historical composition, adds to the narrative great vivacity and force. But surely our author's party feelings on the one hand, and perhaps his love of Shakspeare on the other, led him much too far, when, in his just condemnation of the famous Oxford decree against democratical principles, he introduces the parallel between Dogberry and Verges, and the learned doctors of that justly celebrated university.

After this willing tribute to the merits of Mr. Fox's work, we must perform the less pleasing task of noticing its principal defects; and the first of these undoubtedly is that partiality, and those party prejudices, on which we have already more than once been compelled to remark*. To what other cause can it be imputed that Mr. Fox should record the unsupported, and surely incredible charge on the venerable Clarendon—a charge of the proofs of which he acknowledges himself wholly ignorant—that he was privy to and acquiesced in Charles the

Second's continued supplies of money from the court of France? And does not the partiality deserve even the epithet of gross, which, while it leads Mr. Fox to mention this heavy but utterly unsupported accusation, and to inveigh with so much becoming indignation against the unprincipled meanness of Charles's and James's conduct in thus becoming the pensioners of France, could make him altogether silent concerning those shameful instances of individual corruption, which are brought to light in Barillon's Letters; because they fixed a stigma on the memory of some of the leading members of the Whig party?

Often, while perusing Mr. Fox's work, we were led to wish, that time had been allowed for him to cool, and that he had not sat down to the composition of his work so fresh and warm from his party struggles. This wish was powerfully enforced on us, by observing, that, besides the strong democratical bias we have noticed, and the dangerous doctrines resulting from it, there are occasionally some allusions to the incidents and measures of his own times, which, even if just, and certainly they are, in our judgment, quite the contrary, appear to us utterly below the dignity of an historical composition: the historian sinks into the pamphleteer.

On another of Mr. Fox's defects we have already shortly touched; but it must now be noted more particularly. We allude to Mr. Fox's manifest prejudice against the Church of England; and we fear we must also add, but on this topic we shall say more hereafter, a philosophical spirit, as it claims to be accounted, but, as it may more justly be termed, an irreligious and a sceptical spirit, arising in Mr. Fox, we have little doubt, from an almost utter ignorance of the nature and effects of real Christianity. His high and repeated commendations of Mr. Hume's character, at the very time when he is compelled not merely to ridicule his prejudices,

* See on this subject our number for November.

and to correct his errors, but even to detect his gross misrepresentations, and to expose his false morality, can scarcely be accounted for, except by supposing, that, besides his deference for Mr. Hume's superior talents, he felt a secret respect for a man who had shaken off the shackles of his age and country, and, though he had been nurtured and was still resident in a society of presbyterians, had dared to think and write like a philosopher. We say nothing of our author's unqualified praise of Mr. Laing's work. He might have been so engrossed by Mr. Laing's political statements and reasonings, and so delighted with the important accession of arguments obtained from them in favour of the popular cause, that the apparent ignorance even of the books of Scripture, of which that author is speaking at one time, and the undissembled scepticism indicated at another, might even have escaped Mr. Fox's observation, had he been better informed on those subjects, and more observant of them, than he really was and professed to be.

We have already observed, that it is impossible for any one to peruse Mr. Fox's work with attention, without perceiving a strong disinclination, and we must be allowed to call it prejudice, against the Church of England. He was misled into it partly by his passionate attachment to civil and religious liberty, and by observing that it was the general, though not the universal, character of our national church, that it maintained the high prerogative notions of the tories, and even the doctrines of passive obedience and non-resistance. The alienation resulting from this consideration, was greatly increased in Mr. Fox, by the treatment which the non-conformists received from churchmen in the reign of Charles II. It was, therefore, but too natural for any man, who was so ardent a votary of liberty, and so decided an enemy to persecution, to contract a strong prejudice against the members of

our ecclesiastical establishment. For it cannot be denied, that the greater part of the ministers, and a still greater proportion of the dignitaries of the Church of England, had imbibed, under the princes of the house of Stuart, very arbitrary notions of political government; and also, that, acting from the impulse of human passions, not in obedience to the lessons of divine wisdom and the dictates of the religion which they professed, they more than retaliated on the non-conformists the injuries they themselves had suffered during the civil war. Their conduct in the latter instance can only be palliated, not excused, by the universal prevalence of a persecuting spirit. To the independants in Oliver Cromwell's time, the honour is due, of first setting a nobler precedent, and of exhibiting in their conduct the first actual specimen of that toleration, the principles of which are now generally acknowledged, and their manifest justice clearly recognized; so clearly, indeed, that we can scarcely conceive that we ourselves should ever have held any other doctrines, were not this self-confidence checked, in every modest mind, by the humiliating fact, that every sect and every party, the high and the low, the learned and the ignorant, were indiscriminately led away by this universal error.

With respect to the generally prevailing political principles of the Church of England, a mind so well informed, and for the most part so liberal, as Mr. Fox's, might, however, have found considerations to palliate, though not to justify, their error. To those, at least, who are accustomed to contemplate objects through a religious medium, and to estimate them by a Christian standard, this leaning towards passive obedience, in many truly pious and upright ministers of the Church of England of that day, may surely be ascribed to less unworthy principles than those of self-interest or ambition, on the one hand; or of ser-

vile obeisance to rank and splendour, on the other. The principles of the British constitution had not then received that solemn ratification at the revolution, by which they were established as the birth-right of every Englishman; they then were, in truth, very imperfectly understood. It is to our various periodical works, and especially to our newspapers, that (with a no light counterpoise, we must confess, of evil) we owe that general diffusion of constitutional and political knowledge which distinguishes the present day. In these circumstances, many good men, by a too literal construction, applied those injunctions to obey civil government in general, which are contained in the Holy Scriptures, to the king alone, and not, as in correct reasoning they ought to have done, to the whole collective power and supreme authority of the legislature. Let those good men be, however, forgiven, for having drank so deeply into the spirit of their divine Master, as to carry somewhat too far their notions of meekness and submission; and let it be remembered, that the same disposition to obey the will of God would have prompted them to contend against injustice and oppression, whenever really convinced they were such as they might legitimately resist. Even in a political view, their fault was not in the heart, but in the understanding, or rather in their defective knowledge of politics, in a comparatively dark and uninstructed age. When their judgments should have been better informed, they would have become useful allies to the friends of liberty. Taught not only to love mercy, but to do justly, and to render to all their due; instructed that their constitutional privileges and functions were talents, for the use of which they would have to give account; they would have conscientiously used and sedulously guarded them; and the Christian would have been prompted by a sense of duty, no less than the politician by a spirit of

patriotism, to hand down unimpaired to his descendants the constitutional privileges of Englishmen. This principle, let it be remembered, is not so liable to be perverted and abused from human passions and imperfections, as that public spirit which derives its origin from no higher than a political source. Respecting, therefore, the rights of others, as well as responsible for the preservation of their own; actuated not by the blind impulse of passion, but by the dictates of conscience; the good men before alluded to would have been equally determined in resisting encroachments on the rights of the crown, and on the privileges of the subject; and while they would have cherished liberty, they would have abhorred licentiousness. But the truth is, a truth never to be enough regretted, that Mr. Fox, like too many of our great politicians, knew the Church of England in no other form and character than those of a political institution. He overlooked, we fear, its higher excellencies, and its nobler relations. He did not sufficiently consider its value, as providing, in correspondence with the character of its divine Author, for preaching the Gospel to the poor; as furnishing, both to rich and poor alike, the inestimable blessings of Christian instruction and consolation; the means not merely of temporal, but of everlasting happiness. But above all, Mr. Fox, it is to be feared, forgot (may we not suspect that he never knew?) that it was an institution, of which it is the just character and glory, that its principles having been established, and its services composed, in the days of primitive and pure religion, it is the depository of true Christian wisdom, and, as far as the natural imperfection and inherent tendency to decay which belong to all human institutions will allow, that it has given a continuity of existence to true religious doctrines, and, in places where there has been a temporary extinction of them, the means from time

to time of their revival; thus securing the enjoyment of those invaluable truths, safe and unchanged, through all the fluctuating opinions and systems of successive ages. Nor were the divines of the days of Charles II., many of them at least, unworthy members of a body formed on such high principles, and for such noble ends. Though in some important particulars of doctrine they had degenerated from the purer principles of the reformation times, the bad effects which surely, though perhaps slowly, follow from errors in doctrine had not yet begun to appear. To seven of the bishops of those times, even political men will not be slow to acknowledge their obligation.

But can a Christian Observer, in expressing his sense of the excellencies and faults of an historical composition, forbear from noticing, as a most material defect, the entire absence of all admissions of an over-ruling Providence, and of all remarks which, in the most enlarged sense of the word, can be termed religious? It might, however, appear unfair to charge this as a fault specially on Mr. Fox's history, since it has now become the universal practice. We might, indeed, expect no less in the writings of avowed sceptics; and it were well if we had to complain only of sins of omission in the works of Mr. Hume and Mr. Gibbon. But the same careful exclusion of every religious remark, of all recognitions of Divine Providence, prevails in the writings even of reverend historians; and the fashion is now so established, that the occasional introduction of any religious observations would be sufficient to secure to the work the character of being as dull and prosing as a sermon, if not to stamp its author with the character of a methodist. Even they who hold the most liberal, or, as we must rather term them, the most relaxed notions concerning providential agency, acknowledge its existence in the concerns of nations, and allow that where events

so momentous as the fates of empires are in question, we may admit the idea of a superintending Providence to sway the councils and regulate the conduct of princes. We must confess, indeed, that to us this distinction between great events and little ones, is not only contrary to the clearest dictates of revelation, but opposite also to the conclusions of sound philosophy. Besides that we are such poor judges of the real magnitude and importance of incidents, when considered in all their almost infinite consequences and relations; if we mean to admit that the Almighty governs the world which he has made, and accomplishes his own purposes, are not the least incidents links in the great chain of events, and links no less necessary than the greatest, to maintain the continuity of the whole, and to secure the production of the effect intended? Still, we should be thankful for a little religion, if we can have no more; and we should be glad to find recognitions of a superintending hand, in reading the accounts of the varying fortunes of nations. Let it be, however, remembered, that besides those more extraordinary occasions on which, to the eye of the religious man, the Divine hand is more visibly displayed, the course of human affairs exhibits certain general tendencies from which we may infer the rules according to which the Almighty commonly exercises his moral government of the world. Notwithstanding the numerous instances we witness in this life, of triumphant vice and suffering virtue, yet the ordinary course of human affairs abundantly proves that these are exceptions to the general rules, and that virtue, and prudence which is of the nature of virtue, commonly tend, even in this life, to happiness; vice and imprudence to misery. These general tendencies necessarily become more manifest where, as in the concerns of a whole people, the multitude of cases is sufficiently great to give

ample scope for their operation. Might we not then reasonably expect a Christian historian to point out from time to time the illustrations and confirmations of these great moral principles, in the advancement and decline of political communities? Why not endeavour thus to improve our wisdom and virtue, if it be meant that this dignified as well as delightful class of composition should produce its best practical effects? Is there any one, who calls himself a Christian, who would actually wish, for himself or for any one whom he really loves, in his view of all the events of life, to leave out all their connections and relations with the invisible world, and with a future state? There are few, probably, if any, who will go that length; and yet, if we should not wish these relations to be excluded from our view of real life, why from its most accurate picture, from the deliberate review which we take of the history of any period, or of the opinions, conduct, and manners of its leading characters? We are naturally but too apt to become forgetful of invisible things, and we need continually to be reminded of them. That spirituality of mind which enables a man to see and feel every incident of life in its bearings on eternal objects and interests, as well as in connection with those of this perishing world, is indeed one of the highest Christian attainments. Such a man lives in light and truth as his very elements. Shall we then set ourselves studiously to shut out all such views and openings into a higher region? What can more counteract the attainment of the valuable faculty which has been just now mentioned, than being accustomed, not merely amid the bustle and concourse of the world, but even in the quietness and self-possession of the closet, to separate and detach all the events which pass before our minds, and become the express objects of our deliberate consideration, from all their

higher relations and connections? If history indeed were now, as it has sometimes been, a mere chronicle of events, then it might be supposed, that, though religious reflections were never made, yet that it was intended that the mind of the reader should supply them. But when we find that philosophy is allowed to teach by precepts as well as by examples; that the workings of the mind can be exhibited and illustrated; that the rules of prudence can be deduced; in short, that every thing but religion can find a place; the principle on which this exclusion proceeds is but too evidently that to which it might seem harsh to apply the name of practical atheism, but of which the idea is, that we are to contemplate and speculate on this world, without any reference to the Almighty Ruler of the universe. We have improved in this respect on the model of the ancients. Their histories, together with their philosophy, were not wholly destitute of the religion of their age. They recognized, at least, a supreme moral Governor of the world. We have followed but half the precedent: we retain the philosophy, but our more enlightened minds reject all the religion.—May we be permitted to suggest, that he would render an important service to mankind, and more especially to the younger part of it, who would supply the defect of which we have been speaking, by interweaving proper religious and moral observations into some of our best histories,—into the works of Hume, of Robertson, of Ferguson, and Gibbon. In Hume, indeed, and Gibbon, it would be expedient to strike out those numerous passages wherein they have, more or less directly, attacked religion, and have inculcated a relaxed and vicious morality; sometimes, indeed, have offended the modest eye. This may, perhaps, appear an inglorious office; but, if well executed, it would be rendering an eminent service to

mankind. The works would still continue to possess their literary excellencies: all the advantages derived from the learned researches, the classical taste, and, so far as should be consistent with religion, even the philosophical disquisitions of their proper authors; while they would have superadded, that which it is a scandal to a Christian country that they should want, and which, to every serious mind, would render them not only less offensive and injurious, but more interesting as well as more useful.

Long as we have detained our readers on Mr. Fox's work, we cannot close our examination of it without making a few concluding remarks on what appears to have been his leading and fundamental objects,—to revive and diffuse the spirit of liberty; to confirm in the people of this country their attachment to the popular, and their jealousy of the monarchical branch of the constitution; and, as means for the production of these ends, to vindicate, if possible, from the aspersions of Dalrymple and Macpherson, the memories of the great leaders of the whigs; and to exhibit both the principles and characters of his favourite party in such amiable and glowing colours, as might be likely to secure the admiration, and captivate the affections, of all generous minds, more especially of young men of rank and fortune in this country. We regret that we have not at present leisure thoroughly to discuss this important subject; but we cannot dismiss it without a few remarks: and we must begin by frankly declaring, that we can by no means concur with Mr. Fox, in thinking that it is by such expedients as these that the love of true liberty can best be kept alive, and that a just sense of the excellencies of our admirable constitution, and a becoming attachment to it, can be perpetuated among the great body of our people. We, no less than Mr. Fox, are deeply impressed

with a sense of the value of liberty, and of the excellencies of that mixed constitution by which its blessings, together with those of law and order with which it has been so rarely associated, are dispensed and secured, in a measure hitherto unequalled, to the people of this country. Neither can we ever cease to look with complacency and gratitude to the revolution of 1688, by which the great principles of our constitution were declared and ratified. We are likewise well aware, that the luxury, the vanity, the selfishness of our days, tend greatly to impair, if not to extinguish, public spirit, except so far as it appears in the shape of zeal for the greatness and glory of our country. We are aware, likewise, that, partly from the immense growth of our national establishments; partly from the increased expences of living, and the difficulty every man experiences in maintaining his level in society; the sense of personal independence has been exceedingly impaired. Almost every man you meet is now looking for a situation under government, or in some other of our great public establishments, if not for himself, for some relation or friend or connection; and too commonly the apparently independent only assume the appearance, because they belong to the opposition of the day, until their own party shall come into office. We see, besides, the pernicious consequences resulting from the prevalence of party doctrines, producing, in different directions, an increasing mass of faction and venality. We see but too plainly the various evils, both political and moral, which are the result. The question is, how are these evils to be counteracted? We can by no means admit either the efficacy or the safety of the expedient which Mr. Fox proposes for that purpose. Let us first premise—and it is a truth attested by the history of all ages and countries, and established on the authority of all the ablest wri-

ters, both ancient and modern; the chief of the latter, Machiavel and Montesquieu, men by no means incumbered with religious prejudices, or shackled by moral restraints—that the religion and morality of a country, especially of every free community, are inseparably connected with its preservation and welfare; that their flourishing or declining state is the sure indication of its tending to prosperity or decay. It has been even expressly laid down, that a people grossly corrupt are incapable of liberty. After laying down this indisputable position, two considerations alone would be sufficient to shew how little Mr. Fox's plan can be depended on for accomplishing its purpose.

1. The tendency of all parties to degenerate, in critical times, into dangerous factions, which either destroy all true liberty, together with all legal order, by the prevalence of a savage anarchy, or force all well-disposed persons to the sad alternative of taking shelter under the dominion of a single person, as infinitely preferable to a state of lawless violence and insecurity. They “fly from petty tyrants to the throne.”

2. The unspeakable amount of injury which public morals sustain from the general prevalence of party. Here we need only remind our readers of the account we formerly gave of the moral evils resulting from party, and, more particularly, of its being the infallible consequence of the existence of a great and powerful party acting in systematic opposition, to produce a spirit of party no less determined and violent in support of the ministers of the day, together with the system of governing by influence, or, in plain terms, by corruption. Meanwhile, both by the one side and the other, the religion and morals of the state, and their sure influence on the greatness as well as the happiness of the country, are utterly forgotten. Might we not

appeal to our own times for a proof of this remark? Is it not undeniable, that in all the discussions and debates among our greatest orators and statesmen, we never hear a syllable concerning the religion and morals of the community; not a word to recognize their value, or enforce their observance? The two parties are each so busied in attacking the other and defending itself, that the only sure foundations of all constitutional liberty and social happiness are forgotten. The garrison being split into factions, is so entirely occupied with its intestine hostilities, as to be regardless of the enemy who is sapping the walls of the citadel, and will at length overwhelm all in one common ruin. Whether, therefore, we reason from theory or from experience, the constitutional remedies recommended by Mr. Fox, for renovating and preserving the stamina of our body politic, are not the simple and safe prescriptions of the skilful physician, but the rash and mischievous nostrums of the empiric; not the natural and wholesome restoratives of air and exercise, but, like strong habitual cordials, their good effects at all times transient and uncertain, while in the end they impair and wear out the constitution, instead of strengthening or restoring it.

Surely it would be a more rational and safe way of preserving a just sense of the value of our public liberties, and a due veneration and regard for that invaluable constitution in which they are embodied, with a determined resolution to maintain it, unimpaired from without or within, (and these let it be remembered are Mr. Fox's objects), to train up and educate the great body of our people in the principles of religion and morality, with a sufficiency of knowledge to make them aware of the blessings they enjoy in this highly favoured country. We likewise should strongly recommend their being educated in habits of deference and regard for our established church, not only on ac-

count of its intimate connection with our civil constitution, but because we believe that, according to all human calculations, the maintenance of true religion in this country may in no small degree depend on the preservation of our church, with its present doctrines and liturgy. Thus our countrymen being made better men, the only sure ground would be laid for their being better citizens. In truth, whether we reason from the general nature of religion, or consider in detail the dispositions and habits and course of conduct which it produces, in relation to the various circumstances in which the citizens of a free country are likely to be placed, we shall be led to the same conclusion concerning its tendency to promote the well-being of a state. The constitutional disease, the bane of all political communities, especially of all free states, is selfishness; and it is the well-known eulogium pronounced on Christianity by one of the greatest masters of human reason, that no other religious or moral institution ever before so enlarged, and, if we may use the expression, so liberalized the heart. Considering the principles of Christianity in detail, they render men zealous and active in the fulfilment of their duties; warm in their attachments; moderate and unassuming; grateful for the benefits they receive, and the blessings they enjoy; sober and industrious, placing their chief temporal happiness in domestic and social pleasures; patient under sufferings; candid and forbearing both in judging and acting towards others. Surely we need not follow out these dispositions and principles into their effects, as they respect the government of the country. It is obvious, that they who are influenced by them, must be excellent members of civil and political, no less than of social and domestic life. Nor need we shew, on the contrary, how irreligious and vicious men naturally become selfish, venal, turbulent, factious, and dangerous citizens;

who have little to lose by civil disturbances or foreign conquest. It may be proper also to remark, that, through the gracious ordination of the Supreme Being, even a small degree of religion will commonly be sufficient to produce the good effects of which we have been speaking. In proportion, however, as men become more truly deserving of the name of Christians, they will be more marked and more beneficial. The true Christian, considering this world and all its institutions chiefly in reference to a higher and more permanent state of existence, and having a just impression of the inherent depravity and selfishness of man, is naturally disposed to congratulate himself on the existence of any civil regimen, which, though with occasional acts of injustice and oppression, insures to men in general the peaceable possession of their persons and property, of social peace and domestic comforts; and still more, which leaves them at leisure to attend to the one thing needful, and to turn their minds from the struggles of this lower world, the competitions of which, in times of intestine faction and dissensions, too commonly engross the whole man, and leave no leisure for the concerns of eternity. It is not that the Christian is not conscious of the value of liberty; but, in his judgment, even liberty itself, as well as all the other goods and evils too of this life, are commonly appreciated at more than their just worth by those who forget that here we have no continuing city.—But we will proceed no further. We have not time to enlarge on these ideas; and we will close this already too long article by remarking, that Mr. Fox's system of proceeding tends to make a factious opposition, and a venal majority; to produce weakness at home, and defeat and dishonour abroad; a discontented, a divided, and a profligate people; the tools of a party; or the slaves of a court. Our plan proposes to found constitutional freedom, toge-

ther with political strength, and greatness, and prosperity, on the only sure basis of private morality and domestic comfort. Thus far we have confined our speculations to this world; but surely a Christian Observer may extend his views, and congratulate his countrymen, that the all-wise and all-merciful Disposer of all things has so arranged the course of human causes and effects, that we can in no way so effectually provide for the prosperity of our people, in this transitory state, as by means which will ensure their never-ending happiness.

Youth addressed. The Substance of a Sermon preached at Fulham Church, in the Afternoon of Sunday, the 25th of September, 1808, in Reference to certain recent Occurrences among the Youth of the Parish and Vicinity. By the Rev. JOHN OWEN, M. A., &c. London: Hatchard. 1808.

WE are ready to admit that it is the duty of a minister to exclude from his public discourses every thing which may be called personality; by which we do not mean such remarks as *apply*, and even closely apply, to particular individuals, but such as are *pointed* at them. It becomes him indeed, as there may be occasion, to address the several persons who form his flock, in the language of admonition, exhortation, and reproof; but then it ought to be in private, and not in public. He should manifest his affection towards them by the same tenderness for their feelings, which he would wish others to exercise towards himself. If he loses sight of this rule of Christian charity, his ministerial labours will be very likely to fail of their intended effect. The individual who feels himself singled out for public observation, will be apt deeply to resent the unkindness of his pastor, and his heart will probably be for ever closed against his instructions; while the

rest of the congregation will be diverted from the salutary work of self-application, to the more gratifying task of scanning the conduct of their neighbour.

But let us not be misconceived, as if it were our design to discourage, in the slightest degree, those direct and forcible appeals to the conscience, which give to the hearer, even against his will, a personal interest in the representations of the preacher. On the contrary, we are of opinion that no discourse, which fails to produce this effect, is likely to be attended with much practical benefit. It may be admired; it may be praised: but it will neither excite remorse for past transgressions, nor earnest endeavours after amendment. It may inform the understanding, but it will not purify the heart.

But of all the various means which a minister may advantageously employ for awakening those whom he addresses to a serious consideration of the awful realities of eternity, perhaps none is likely to operate with greater force than a well-timed reference to such dispensations of Providence as may have previously arrested the attention and solemnized the minds of his parishioners. Much judgment is undoubtedly required, to prevent the preacher from overstepping the bounds of delicacy and propriety, whenever he may think it right to avail himself in the pulpit of the aid to be derived from recent occurrences; the practice for which we would plead being liable, as we are well aware, to great abuse. Still we should be very loth to deprive ministers of this powerful means, when soberly and discreetly employed, of alarming the careless and awakening the secure. With this limitation, we entirely agree with the divine Herbert, that the Christian pastor ought to "serve himself of the judgments of God; as of those of ancient times, so especially of the late ones; and those most which are nearest to his parish: for people are very attentive to such discourses,

and think it behoves them to be so when God is so near them, and even over their heads."

The eloquent author of the discourse before us (whose labours in the cause of religion we have frequently had occasion to notice with commendation) appears to have well understood the value of such an opportunity as we have supposed; and he has wisely availed himself of it. May the Divine blessing accompany his labours!—In the parish of which he has the charge, in the space of a few weeks, several awful and affecting incidents occurred, which appeared particularly calculated to make an impression on the minds of young persons. We will relate them in the words of the author.

"The first was exhibited in the sickness and decease of a female child, who had not completed her ninth year. Without any remarkable forerunning notice, she was seized with a complaint, which her medical advisers concurred with herself in predicting would prove fatal. Such was the impression of her own mind when she first took to that bed from which she never afterwards arose. Under this persuasion she called around her the objects of her tender affection, her brothers and sisters, and with the composure of a person making, in perfect health, a testamentary disposal of his property, she distributed among them those trifles which constituted her little all. Having thus set her house in order, she prepared to die; and from that moment, during a protracted conflict with a sore and excruciating disease, uttered no expressions, and discovered no symptoms, but those which indicated resignation, and peace, and hope, and joy. Having thus exemplified the lessons which she had learnt within the walls of this place; lessons to which, on her dying bed, she frequently and gratefully referred; she closed her short but interesting career in a manner, in which Christians of riper years may be satisfied that theirs should terminate. Her voice is now silent in death: but through this humble memorial of her faith and patience she yet speaks; and I trust, by the divine blessing, will not speak in vain.

"Scarcely had the turf been spread over the mortal remains of this young disciple, when the ground was opened to receive another of our youth, who (awful to relate!) had raised his arm, and that with too fatal success, against the precious, the invaluable de-

posit of his own life. This deluded youth had received the benefit of a Christian education, in one of our schools of gratuitous instruction; and, like the happy subject who preceded him into eternity, had been carefully lectured in the house of God on matters which concerned his salvation. But a removal from school to employment was to him, as it unhappily is to too many of our youth, the signal for renouncing his attendance upon the ordinances of religion. The consequence was such as might naturally be apprehended. He fell into the snare of evil company: and having been tutored in licentiousness by profligates of his own sex, he completed his ruin by an intercourse with the abandoned part of the other. Diseased, disgraced, despondent; without any cordial from religious hope, any support in Christian resignation; he yielded to the temptation of the destroyer, and completed the measure of his sin, his misery, and his dishonour—by an act of deliberate suicide.

"Behold then this victim to his youthful lusts, mangled, cruelly mangled by his own violence; and weltering, with awful publicity, in the stream of blood which his suicidal hands have spilt! Behold—not that you may gratify an unfeeling curiosity, nor yet be convulsed with horror and disgust—but that you may learn the solemn truth which every part of this catastrophe proclaims—'The wages of sin is Death.'

"Thus far had the youth of our vicinity been lectured by occurrences elucidating and confirming the truth of the Scriptures, in that distinction which they make, both in their course and their end, between the righteous and the wicked; between him that serveth God, and him that serveth him not. And here it should seem the warnings might have closed; and our youth, for whose use they were specially designed, have been expected to hear, and fear, and put away wickedness from among them. But that nothing might be wanting to complete their conviction, or (in the event of disobedience) to aggravate their guilt—the arm of Providence was once more stretched forth; and another catastrophe was exhibited, in the sudden destruction of two young people, by the waters that wash the foundations of this building. The youthful pair who perished on this occasion, were united in affection; and doubtless anticipated, in a still closer union, many happy years of mutual enjoyment. And if health, and vigour, and prosperous circumstances, could justify expectations like these, they might have been privileged to indulge them. But, alas! what are health, and vigour, and a

thousand favourable circumstances besides, in a life which touches every moment on the confines of death? Gay, and fearless of an element to which they were accustomed, this youthful pair entered the fatal bark. Little did they forebode, when they hoisted the mast, whither that gale which they courted was about to waft them: little did they imagine, when unfurling the canvas, that they were in fact spreading their own winding-sheet: little did they suppose, that they were now enjoying their last interview as mortal lovers; and that the moment was at hand, in which they were to be locked in a last cold embrace, and the ties of wedlock for ever superseded by the bands of death. Yet such was the purpose of Providence; and mysteriously indeed was that purpose effected. For amidst the blaze of day, in a shallow channel, with scarcely a breeze stirring, and close upon a populous and busy shore, they sunk unobserved; and disappeared, without marking, by any visible struggle, the place in which they met their disaster. It was the affair of an instant: 'We looked, and lo! they were not: yea, we sought them, but they could not be found.' Their dripping corpses were, after many a fruitless search, redeemed from the waters; but only that they might be washed again with the tears of their disconsolate connexions; receive the decent rites of Christian burial; and silently, yet impressively, admonish the multitudes which surrounded their graves, and all who should hear the sad story of their decease, so to number their days, as to apply their hearts to wisdom." p. 24—30.

On these circumstances the author founds a solemn charge to the youth of his parish to "remember their Creator in the days of their youth." One extract will serve to justify the very favourable opinion we have formed of this discourse, and the recommendation we give of it as an able and eloquent specimen of ministerial earnestness and fidelity.

"I may presume that in an assembly drawn together by an occasion of so general interest, some portion at least of those youths are to be found who are hardened in iniquity, and who have so far subdued every moral feeling, that they can gratify their lusts, and stimulate others to do the same, without manifesting any, even the lowest symptoms of shame or remorse. But how shall I accost offenders like these?—young, indeed, in

years, but qualified to rank in debauchery and corruption with the most aged of their species. Ye prodigals of time, and health, and grace, ye abusers of divine mercy and domestic kindness, ye enemies, inveterate enemies, of your own and others' welfare, how shall I describe the enormity of your wickedness? In what language shall I attempt to draw you off from your purposes of mischief to yourselves and society? Yours is, indeed, an awful prematurity; an untimely ripeness—not in those holy qualities which might prepare you for heaven, but in those rank and odious vices which fit you for destruction. Have you no mercy on yourselves? have at least some mercy on others. If you must indulge those fleshly lusts which war against the soul; if you must try the forbearance of God in your own case to the uttermost; if you must exhaust the best of all treasures, the patrimony of prayers and tears laid up for you by some pious parent or some godly ancestor; in a word, if you must do every thing in your power to disgrace the character, prejudice the interests, and break the hearts of your nearest and most affectionate friends,—set at least some bounds to the rapacity of your lusts; and do not extend their mischievous influence farther than for your own gratification they need absolutely be carried. There are sinners enough of the same age with yourselves, and of either sex, who are treading like you the broad road which leadeth to destruction; they are your proper associates: confine your unholy communication to them. Leave us at least that portion of our offspring with which you have not yet tampered, to solace us for the grief and disappointment we have experienced in those whom you have already corrupted. If it administers now to your unfeeling mirth, that you have surprised the unwary, debauched the pure, and drawn the innocent into schemes of transgression, think how differently you will hereafter be affected, when the child whom you have seduced, and the parent whom you have wronged, the instructor whom you have thwarted, and the minister whom you have despised, shall confront you at the bar of judgment; and aggravate, by their reluctant, yet necessary testimony, your confusion in the presence of the Judge, and your torments with the devil and his angels. Oh! pause, we conjure you, before your hearts have become too obdurate for repentance, your guilt too aggravated for pardon, your case too desperate for remedy. As yet that awful period is not arrived; but every thing in your conduct marks that it is rapidly advancing. Turn ye, then, at our

reproof. The arms of Divine Mercy are still open to receive you. He who has warned you by his providence to return to him, encourages you in his Gospel to hope for acceptance. He has provided for you an omnipotent Mediator; and revealed to you, through Him, a great salvation. But with all these indications of grace and forbearance, he will not be trifled with, and cannot be mocked. 'If you seek him, he will be found of you; but if you forsake him, he will cast you off for ever.'" p. 31—34.

Divine and Moral Precepts, for the Conduct of a Christian towards God and Man. By JOHN HAMOND: supposed to have been the Father of Dr. Henry Hamond, Author of the celebrated Annotations on the New Testament, and other learned Works, and written for the Instruction of his Grandson. Published by the Rev. JOHN PLUMPTRE, Prebendary of Worcester. London: Longman and Co. 12mo. pp. 176, price 3s. 6d.*

THE address with which the author prefaces his monitory observations, is very pleasing, and conveys a favourable impression of his piety.

"To my loving grandchild, John Hamond. Having made your entrance, by the providence of the Almighty, into this sinful world, and by God's mercy grown up to the years of discretion, my advice, as an aged father to you, is, to have a care in the right ordering and improving of your present life, and a religious regard in providing for a better; that you may rightly understand where you are, what you have to do, and how to employ your time, both towards God and man, aright.

"Know that the Lord hath sent you into the world not to trifle away your time, but to glorify Him your Creator and Preserver, and to settle your soul heaven-ward.

"The true bent of my design in this tract, and my hearty desire is, to stir you up to piety, and an holy life; for a true government over yourself towards God and man; for a prudent and right disposal of all

your affairs here; that there be no miscarriage in the practical part of your life abroad, and for your civil converse with all men; that thereby your life may be as a lamp, giving light to others, whilst it doth here spend itself; that so you may improve your talent, with which the Lord hath intrusted you." p. v, vi.

The precepts themselves embrace a great variety of subjects, religious, moral, and prudential, and are thrown together with little order or connection. Many of the maxims are just and important, but there is little of novelty in any of them; almost all being, in the strict sense of the word, what may be called *common-place*. Their triteness, however, is not their only defect; a great proportion of them are crude and trifling, and some are even of questionable import. The Editor, we think, would have done well, had he, before he gave the work to the public, excluded from it such sentences, as are either so inane as to be utterly devoid of utility, or so absurd, that, instead of promoting seriousness of mind, they only serve to excite an opposite feeling. What benefit, for instance, is the reader to derive from such a sentence as this: "He that hath lost his friend, his fidelity, and his trust, is worse than buried;" or this: "Rashness will admit nought for reason, but what unreasonableness dictates for reason." Or who can help smiling at the strangeness of such remarks as the following?

"It is ingeniously and worthily observed by some one,—that there are in all the law of God, six hundred and thirteen precepts: whereof three hundred and sixty-five are negative, as many as there are days in the year; and two hundred and forty-eight affirmative; or as many as there are joints in a man's body: to shew that God means that the whole man all the days of his life should serve him, and keep his commandments." p. 39, 40.

"Remember that the Lord hath hedged in the tongue with a double fence, both with teeth and lips; that so it may speak under much correction.

"Nature hath given us two ears and but one mouth; that we should hear twice as much as we should speak.

"In the human body the most necessary

* This John Hamond was physician to Henry, Prince of Wales, son of James I. He had a grandson, named John, for whose use this tract is supposed to have been written.

member is the heart; the goodliest instruments are the eyes; the most delicate are the ears; the most dangerous is the tongue. The heart thinketh only; the will consents; the ears hear; the hands strike; but in the tongue there is a property to kill and slay." p. 77, 78.

The whole of this little volume, however, is by no means of this description. Without the slightest pretensions to originality, there are yet many passages, which are well adapted to improve the Christian's character, and to cherish the best feelings of the human heart: witness the following:

"Let Christ be your mark and scope to aim at; let him be your pattern to walk by; give him as your heart, so your hand; as your mind, so your tongue.

"Resolve to wait on the Lord; to depend on him for his grace, and to follow him in his ways: give up yourself to be guided of the Lord, by the assistance of his Holy Spirit; and know that God is the fulness and perfection of all good." p. 14.

"Consider what evil thou hast committed against God; what good thou hast omitted towards man; that thou mayest repent thee of both. If thou hast done any good, know that it proceedeth from God; if any evil, from thyself. Keep an account, and watch over your inclinations and actions; say not, thoughts are free; but know that they defile a man. Therefore, season and store your mind with holy meditations." p. 15.

"Be careful to live in godliness: reforming your affections inwardly, and conversation outwardly, according to the pressing rule of God's word. The new birth consisteth in a sanctified heart." p. 21.

"Seek the Lord while he may be found, while he is near, in his word, and in the applications of the Holy Spirit to thy heart. Who would venture the welfare of eternity upon the gilded slipperiness of an uncertain life? Procrastination is the greatest enemy to preparation. Do not talk only of Heaven, but mind it: for what greater business can

you have to do here upon earth? Thy chiefest thing here is to know Jesus Christ, and him crucified." p. 26, 27.

"Allow not yourself in any one known sin; cherish it not, for that will abate the degree of grace; it will put out or dim the eye of the soul, so that it cannot see its own condition; it will so benumb and stupify the sense, that it will not be in a state to feel how its pulse beats." p. 38.

"Be assured, that that religion or opinion cannot be of God, which allows men to continue in any known wickedness.

"Action ought to be the life of a Christian: though speculation may enrich the head, yet it is practice that maketh the light to shine before men; whereby God is glorified and religion revered." p. 43.

"Be careful never to permit the first approaches to sin in children to go unpunished. He that will not use the rod on his child transgressing, may well expect that his child in time will become a rod to him. Give correction only when it is necessary, and then be resolute in applying it; only let it be used with discretion, and upon undeniable occasion.

"Convince a child of his fault before you strike him, that he may well understand the why and wherefore. When you reprove, do it in good season; be earnest, but never in a passion.

"Never chide or correct without, or above, desert; and be careful always that your example go not against your precept.

"Attend to your child early; and from the first years of his being able to observe, see that he may have nothing to observe, which you would wish him to unlearn. Keep him ever employed about something, and ever well employed. Be always dropping into him reason, religion, and kind affection." p. 140, 141.

"Make it then the great work of your life to grow in grace; to strengthen and advance Jesus Christ's interest in your soul, and to weaken and subdue all wordly interests, the flesh and the devil; and call in to your assistance the holy spirit of God." p. 162.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

GREAT BRITAIN.

In the press: Observations on the Management of the Insane, by Dr. Arnold, of Leicester;—An Historical Survey of the Ecclesiastical Antiquities of France, by the late Rev. G. D. Whittington, of Cambridge;—A View of the World, by Mr. Bigland, in five 8vo. vols.;—and the Public Disputation of the Students in the College of Fort William, in February, 1808, with Lord Minto's Speech on the occasion.

Preparing for the press: A Dictionary of Trade, Commerce, and Manufactures, by Mr. T. Mortimer, Author of Every Man his own Broker;—The Greek Text of Arrian's Indica and the Periplus, by the Rev. Dr. Vincent;—and a Volume of Sermons, by Mr. Gisborne, principally designed to illustrate and enforce Christian Morality.

A New Periodical Work, entitled, The London Quarterly Review, has been announced as about to appear. It will be published by Murray in Fleet-street, and there is reason to believe will be most respectably and ably conducted. We trust that it will apply some antidote to the religious and political poison of another quarterly publication, which had attained to great literary eminence; but the licentiousness of which has grown to such a height, as calls for discouragement from the friends both of religion and of the constitution of their country.

Government are said to have it in contemplation to send an embassy to Abyssinia; and Mr. Salte, a gentleman who accompanied Lord Valentia in his travels, is said to have been appointed to this mission. The object in view is to establish commercial relations with this African kingdom.

The premium proposed by the African Institution of a piece of plate, of the value of fifty guineas, for the greatest quantity of cotton imported into this country, of the growth of the western coast of Africa, has

been awarded to Messrs. John and Alexander Anderson, of Philpot-lane. The quantity imported by them was upwards of 10,000lb. weight, which sold for 2s. 8d. per lb. These gentlemen have determined greatly to extend their cotton plantations in the river Sierra Leone; and the example is likely to be extensively followed. By means of the African Institution, a large supply of the Georgia Sea Island cotton seed (by far the most valuable species of cotton), having been sent to the coast, we may hope that the importation from this quarter will soon be so considerable, as to fill, in some measure, the chasm in the cotton market, which the American embargo has occasioned. A quantity of African rice has also been imported into the West Indies, and a much larger importation may be expected. In the present distressed state of these islands, it seems to be of the utmost importance to improve this unexpected resource. Independently, therefore, of those powerful claims, which Africa has upon our justice and liberality, and which, on many former occasions, we have laboured to enforce, we are bound, by the plainest dictates of policy, to labour in advancing the civilisation of that continent.

During the last year, the number christened in London, within the bills of mortality, has been 10,187 males, and 9,717 females; and the number buried has been 10,229 males, and 9,786 females. Of these, 6,075 were under two years of age, and 2,406 between two and five.

The following is an abstract of the account laid before Parliament, of the vessels which entered inwards and cleared outwards, between Great Britain and all parts of the world, from the 5th of January, 1802, to the 5th of January, 1808; distinguishing each year, and British from foreign vessels, viz.

INWARDS.				OUTWARDS.			
	Ships.	Tons.	Men.		Ships.	Tons.	Men.
1802.—British	13,626	1,794,353	108,419	13,011	1,626,574	102,413	
Foreign	3,728	480,251	27,719	3,332	487,580	26,587	
1803.—British	12,060	1,620,586	93,216	11,179	1,453,066	93,321	
Foreign	4,254	638,104	33,666	3,672	574,440	30,513	
1804.—British	10,508	1,395,387	82,979	11,131	1,463,286	93,748	
Foreign	4,271	607,299	30,744	4,093	567,849	30,507	
1805.—British	11,414	1,494,290	87,166	11,608	1,493,209	94,408	
Foreign	4,517	691,883	34,733	3,932	605,821	30,924	
1806.—British	12,118	1,482,664	88,988	12,251	1,486,502	94,537	
Foreign	3,793	612,904	31,334	3,439	568,170	29,638	
1807.—British	11,213	1,436,667	84,997	11,428	1,494,103	93,720	
Foreign	4,087	680,144	32,488	3,846	681,910	31,111	

•• For the remainder of the Literary Intelligence, and the List of Books, see the Appendix for 1808.

RELIGIOUS INTELLIGENCE.

DISTRESSES ON THE CONTINENT.

THE Committee for relieving the distressed inhabitants of Germany, and other parts of the Continent, have published their Seventh Report.

"Three years," they say, "have nearly elapsed since the sudden calamities, that overwhelmed the continent, called forth the exertions of British benevolence; and a committee was formed in London, to apportion relief among the inhabitants of such places, as had suffered the most severely. Taking a retrospect of the varied and accumulated distresses which have afflicted Germany, the committee reflect, with peculiar pleasure, on the succours which they have been enabled to afford to thousands of individuals, who might otherwise have perished. The committee had now intended to close their accounts; but the situation of Swedish Finland is such, as to render it still necessary to appeal to the benevolence of Britons. The committee, however, feel it a duty they owe to the public, who have so generously stepped forward in aid of suffering humanity, to give a general account of the districts they have relieved, and an abstract of their receipts and disbursements."

The receipts amount to 23,941*l.* 11*s.* 10*d.*; the disbursements to 24,583*l.* 11*s.* 10*d.*; making a balance due to the treasurers of 642*l.* A particular account is given of the manner in which this money has been distributed, the vouchers for which may be seen on application to the treasurers, Messrs. Hardcastle and Reynier, Old Swan Stairs, London.

The committee add, that they "have been very solicitous to conclude their trust; but that they have lately received intelligence from Swedish Finland, and the north of Germany, which they are constrained to lay before the public: our brave and faithful allies, the Swedes, have a strong claim on British friendship." A number of letters are subjoined, from which we will present our readers with a few extracts.

"Imagine to yourself," says the Rev. Mr. Brunnmark (Chaplain to the Swedish Legation in this country), "an extent of territory of upwards of 400 miles, infested by 40 to 50,000 Cossacks, Calmucks, and other Russian troops. Follow for a moment, in your contemplation, the sanguinary proceedings of the hordes of the Cossack general Demidoff; and you will find that that monster is roving

from place to place, from province to province; and, as if armed with the commission of the destroying angel, his track is visible—by heaps of murdered old men, women, and children—by villages burned down or deserted—by the cattle driven away, or slaughtered on the spot—the horses taken for the removal of every thing which the peaceful inhabitants at one time called their own—the women exposed to all the brutality of the soldiers, or rather Calmuck savages."

"Permit me to add, that, in referring to the different Swedish gazettes, I find that, owing in part to the season, more battles have been fought in towns and villages than in the open fields; and that the Russians have frequently made the temples of God their means of defence. From these circumstances, you will easily conceive what losses the inhabitants must have sustained; how their feelings have been outraged; and what ruin and damage they have to repair, with an approaching winter to dismay them. And when it is recollected that the whole country, from Abo and Swenborg to Cuopio and Uleaborg, a distance of from four to five hundred miles, has been overrun by the enemy—the corn-fields trampled down, and the crops of every description either cut off for the use of their horses, or wantonly destroyed—how miserable must the condition of these sufferers be, particularly that of the women and children, who, in many instances, have been constrained to remain in houses, where the enemy had left nothing but the naked walls; whilst their husbands and fathers are daily fighting the invaders, in order to preserve the precious all that remains to them—their honour, their freedom from slavery, and their allegiance to the best of kings!"

In Mr. Brunnmark's letter was enclosed one from Baron Ehrenheim, the King of Sweden's principal secretary of state, covering a report drawn up by the deputy lord-lieutenant of the province of Wasa, of the cruelties committed by the Russians in that quarter.

"Would to God," writes the Baron, "that something might be done to alleviate the distresses of these unfortunate sufferers; who, with the greatest loyalty and bravery, have sustained the calamities of a most barbarous war; and, amidst innumerable hardships and temptations, have retained an unshaken fidelity to our beloved monarch.

Surrounded as we are here in Sweden by enemies, and interrupted, of course, in our peaceful pursuits and means, we cannot do what our hearts dictate; for here also we have many sufferers to provide for. In a word, it makes my heart ache, when I think on the time when the fast approaching winter shall add its severity to the sufferings, which already bear so heavy on the unfortunate Finlanders. I rely that you will continue to have this business at heart, and may the blessing of God attend your exertions!"

The relation of the Deputy Lord-lieutenant, exhibits a dreadful picture of the calamities endured by the wretched inhabitants of Finland. When the Swedes retreated from before Wasa, he observes,

"The inhabitants (who had been exposed to all the horrors and mischief of a constant fire of musquetry and cannon, which killed and wounded many in their houses), expected some respite; but, almost immediately after, General Demidoff gave orders to plunder the town, which orders were executed in the most cruel manner, under his personal direction and presence. These scenes of murder and devastation continued until the 30th of the same month without intermission, except for a few hours; while Lieutenant-General Rajewski happened to stop in his way through the town, who expressed his utmost detestation at their conduct, and gave orders that the sacking and plundering of the town should cease. But he had no sooner left the town, than these murderous proceedings recommenced; and the soldiers divided themselves into larger and smaller bodies, and thus occupied the whole town. The usual mode of proceeding was, first to fire a volley of musquetry through the windows of the houses; they then rushed in, and with fixed bayonets destroyed whoever was to be found, that had not time, or could not hide themselves, in the cellars, under straw or rubbish in the barns, outhouses, lofts, or garrets; and afterwards they plundered and carried away whatever was of any value. All windows, furniture, china, glassware, and every article that could not be removed to answer any of their purposes, were broken and utterly destroyed; and all these atrocities were perpetrated under the eyes, and in the presence of the officers, who went about and encouraged them. No distinction whatever was made between churches or hovels, or between the highest and lowest of the people. Ladies of distinction, women and children of every rank and description—the sick and the wounded—the aged and prisoners of war—all fared alike: all were treated in the

most inhuman and detestable manner, and all were plundered. The supplications upon their knees, with tears and entreaties, of many of the most respectable ladies in the town, to obtain safeguards, were treated by that tiger, General Demidoff, and that monster in human form, Governor Emine (who were galloping through the streets to give vigour and activity to the havoc and devastations carried on by the soldiers), with a grin of contempt, or the most brutal conduct; and at best with unmanly threatenings, that if they ventured to say a word, the town should be burned and levelled with the ground.

"[Here follows a shocking detail of the proceedings of the Russians in sacking Wasa.]

"At length, when these ruffians evacuated the town, they dragged with them many of the respectable inhabitants (regardless of age or sex), to a place called Kuortane, a distance of twelve Swedish (equal to seventy-two English) miles, where they made all of them run the gauntlet between two lines of soldiers, and flogged them as they passed along, according to their barbarous Russian custom; they then left them in their misery and pain to provide for themselves. Some of these victims have now returned, mere dying carcasses, to their sacked and plundered dwellings. Brigadier Bergenstrale, after being taken and made prisoner, was stripped to the shirt; Lieutenant Hofstedt, of the regiment of West Bothnia (who was mortally wounded), was stripped and thrown down on the floor, in the soldiers' guard-house, where he remained for several hours, but was at last put on a miserable bed, placed in the town-hall. Here he was visited by a Russian officer, who putting a pistol before his breast, threatened instantaneous death, if he did not answer his questions respecting the strength and position of the Swedish army; while another of the officers spit in his face. When Mr. Wanberg, the lord-lieutenant, ventured his life in order to see this wounded officer, the latter entreated to have a draught of water; the Lord-lieutenant supplicated for leave to send him a bottle; but the soldiers took this respectable man by the shoulders, and kicked him out of the room. This exhibits only a part of their conduct—such are Russian enemies!

"In the country about the town, the conduct of the enemy was not less cruel and barbarous—plundered and burnt villages—destroyed fields and meadows—miserable unhappy inhabitants—inconceivable widows and

mourning children—fathers, sons, brothers, and friends, carried away, and treated in the most abominable manner—grief, lamentation, misery, and despair—the town itself, formerly so flourishing, now plundered—such are the first objects that present themselves to the traveller, and inform him what sort of enemy has visited these places.

"In the parish of Nerpes, where Major-General Orloff Demidoff was commander-in-chief, he caused three of the peasants to be tied together; and this being done, the Russians, in a manner so peculiarly their own, and in order to prolong the pain and agony of the poor sufferers, pierced their thighs, arms, belly, and other parts, with bayonets, before they killed them.—A magistrate, an alderman of Christinestad, merely because they suspected him of an intention to inform the Swedish commander of the strength of the enemy, received for three successive days one hundred padogg (or lashes), each day. These acts of cruelty, though unfortunately but too true, could hardly be credited. It gives, however, satisfaction to the philanthropist, while he contemplates the depravity to which human nature can be degraded, to find among the most unpolished nations, among the very Russians, that there are every where, at least, some traces of the nobler man to be met with. During the above-mentioned scenes, in which an Emine, a Demidoff, and others their equals in sentiment took the most hellish delight, there were some few of the soldiers, yea, even of the officers, who, with tears in their eyes, and without regarding the dangers, to which they were exposed from the unlimited vengeance of their superiors, did all in their power to protect the unhappy inhabitants, to prevent the robberies, to spare and console the sufferers. We would willingly publish their names; but

this mode of expressing our acknowledgment would be ingratitude. Their names are, however, known amongst us; and if ever any of them should be made prisoners by the Swedes, they will experience the difference between Swedish and Russian gratitude."

To the above, we will only add the extract of a letter from the Rev. S. Largus, Rector of the Finland National Church in Stockholm, to the Rev. G. Brunnmark, dated Dec. 5, 1808.

"I return you many thanks, both in my own name and in that of the committee, of which I am a member, for your exertions in behalf of my afflicted countrymen. It needs but to have a heart, in order to bless every one who endeavours to alleviate their sufferings, which are indescribable.

"We have in Stockholm several hundred fugitives from Finland; some with three or four, others with six, seven, eight, or more children, without their having been able to bring with them subsistence for a single day, or the least change of clothes; but, God be praised, the benevolent generosity of the good people in this city has placed me in a situation, now and then, to furnish the most hungry with bread. The joy I have felt in doing this, cannot be expressed by words; and you may suppose how glad I am, that a channel has been opened in London, for the more effectual relief of the miserable.

"Dear brother, do not slacken in your endeavours. I am sure you cannot plead the cause of humanity in vain, before a nation so generous and so truly respectable as the English."

. The smallest subscriptions are thankfully received by the treasurers; by J. Butterworth, 43, Fleet-street; Messrs. Coutts and Co. Strand; and Messrs. Ransom, Morland, and Co. Pall-Mall.

VIEW OF PUBLIC AFFAIRS.

The Parliament has again met; and under circumstances which are likely to give the utmost importance to their deliberations.

His Majesty, in the commencement of his Speech, expresses "his confidence, that his Parliament is prepared cordially to support his Majesty in the prosecution of a war, which there is no hope of terminating safely

and honourably, except through vigorous and persevering exertion."

After alluding to the proposals for opening a negotiation, which were transmitted from Eriurth (the details of which have been since laid before the two Houses); proposals by which his Majesty was required to abandon the cause of Spain, as a preliminary to treaty, his Majesty observes, that "he continues

to receive from the Spanish government, the strongest assurances of their determined perseverance in the cause of the legitimate monarchy, and of the national independence of Spain;" and he assures his Parliament, "that so long as the people of Spain shall remain true to themselves, his Majesty will continue to them his most strenuous assistance and support." "In the moment," he adds, "of the difficulties and reverses of the Spanish nation, he has renewed the engagements which he voluntarily contracted at the outset of its struggle, against the usurpation and tyranny of France." These engagements, it is stated, are now reduced into the form of a treaty of alliance, soon to be laid before Parliament.

While the achievements of our army in Portugal are mentioned with lively satisfaction, regret is expressed at the Convention of Cintra: of some of the articles of which, his Majesty states, that he has felt himself obliged formally to declare his disapprobation. The continuance of pecuniary aid is asked for the King of Sweden, who has concurred in the propriety of rejecting any proposal for negotiation, to which the government of Spain was not to be admitted as a party. The House of Commons is, as usual, requested to furnish the necessary supplies, for the vigorous prosecution of the war; but his Majesty trusts that means will be found of providing such supplies, without any great or immediate increase of the existing burthens upon his people. The revenue is stated to be in a course of progressive improvement, notwithstanding the measures of the enemy for destroying our resources. The local militia is said to promise to be extensively and permanently beneficial; and it is recommended that, duly weighing the immense interests which are at stake, measures should be taken, without delay, for the augmentation of the regular army, in order that his Majesty may be better able, without impairing the means of domestic defence, "to conduct the great contest in which he is engaged, under the blessing of Divine Providence, to a conclusion compatible with the honour of his Majesty's crown, and with the interests of his allies, of Europe, and of the world."

The debates on the address have consisted chiefly of general explanations of the ground on which the opposition party intend hereafter to arraign, and the government to defend, the measures taken since the last session. America (it was complained by the opposition), is not mentioned in the King's speech, though important documents have

appeared in the public papers, which shew that an amicable overture from the government of the United States has been rejected by our ministry, and that we are, perhaps, on the eve of a war with that country. The sharpness of the tone used by Mr. Canning, in his communications with the American minister, was also much censured. The right hon. Secretary observed, in his defence, that the proposition made by America, though it might seem to deal out equal measure to France and to Great Britain, would, if acceded to by us, have placed us in circumstances eminently disadvantageous; inasmuch as the subject was, in our case, complicated, through the measures taken by America, in consequence of the affair of the Chesapeake. The effect of those measures would have been, that while the proposition would indeed give to British merchant ships the right of trading with America, supposing our orders in council to be recalled, no liberty of entering the American ports would be afforded to our ships of war, which convoyed them; the ships of war of France, nevertheless, being under no similar interdiction. Thus our trade would be exposed to capture in the mouths of the American ports, through a preference which would have continued to be afforded to the men of war of the enemy. America, ever since the affair of the Chesapeake, had refused to assent to every proposal to put our vessels of war, and those of France, on a fair and equal footing. Her menaces of retaliation, recently announced against both countries, would, however, effect this desirable object, though not in a manner the most gracious; for she now professed an intention to exclude the men of war of both the belligerent powers. A main obstacle to negotiation might thus be removed; but this intention of America, Mr. Canning added, had as yet only been announced; it had not been carried into effect.

We have been anxious to give our readers a clear view of the state of our relations with America; because we are persuaded that every article of information must be interesting to them, which indicates a diminution of the chance of incurring the evils of war with our trans-atlantic brethren. May it, please Him, who is both the Author of peace and the Lover of concord, to inspire the councils of both nations!—Notice has been given of a motion to be made, by Lord Grenville in the upper, and Mr. Whitbread in the lower house, for the repeal of the orders in council act.

The committee of finance has been re-appointed; but the number of its members, in

consequence of a suggestion of the chairman, Mr. Banks, have been reduced from twenty-one to fifteen. It has appeared, in the debates which took place on the subject, that much difference of opinion had prevailed in the committee respecting the contents of the report, presented at the end of the last session, on sinecure places and pensions; and that the chairman, in consequence of the difficulties and delays arising out of this diversity of sentiment, was unwilling again to act in the same capacity, unless there should be some change of its members. The alteration, however, has not been of such a kind as to satisfy him; and the committee will therefore have to choose a new chairman. Lord Henry Petty has also stated his dissatisfaction to be such, that he should no longer give his attendance.

But the great subject which has occupied the general mind of the legislature, has been the affairs of Spain. We intimated, in our last Number, that the Spanish cause, which at one time excited so much hope—a hope which many persons are even now unwilling to forego—had already ceased to be a subject of exultation, and even of pleasing reflection; the dreadful reverses experienced by the Spaniards in the conflict, as well as a variety of other circumstances, having at length opened our eyes to the real difficulties of achieving the great object of Spanish independence.

We have stated, in our preceding Number, the grounds of our apprehensions. One of the chief of these was the want of an energetic and presiding government, into whose lap the whole wealth of the country ought to have been poured, and by whose mind its whole strength should have been directed. When a nation, consisting of about ten millions of people, as yet unprepared for war, presumes to contend against a single man, commanding a population of fifty or sixty millions, and having already on foot hitherto victorious armies, amounting to much more than half a million of men, and accomplished in every branch of the science of war; against a man, moreover, as distinguished for the arts of corruption and deceit, as he is renowned in battle; the prospect indeed, is not utterly hopeless, but success, under Providence, is to be expected only by an exertion of *all* the powers and resources which belong to the interior state.

It appears, however, that the Supreme Junta of Spain, through causes in some measure concealed from us, did not possess the power of wielding the whole strength of that country, or at least did not obtain it in

sufficient time to render their resistance effective. The regular force brought into the field (and the events in Spain discover to us that no other than a regular force, under such circumstances, is to be relied on) has been utterly disproportioned both to the opposing armies, and to the amount of the population which might have been embodied. The supplies necessary for this inadequate army have also been miserably deficient. Much of the population, in certain parts of the peninsula, have proved wanting in zeal, as a remarkable proclamation by the Marquis Romana has too clearly manifested*.

Nor is this all. Some even of the generals in the Spanish army have lately come under a strong suspicion of having betrayed the cause of their country. The arts of Bonaparte have combined with his arms. The patriot troops have in some cases, it is to be feared, fallen back, or capitulated, in consequence of some latent treachery.

“Aurum per medios ire satellites,
Et perumpere amat saxa, potentius
Ictu fulmineo.”

Besides this, the bulletins of the Emperor of France, who seems himself to be the director of a newspaper as well as the conqueror of Europe, have been admirably calculated to produce an impression favourable to his cause. He, like Cæsar, writes his own Commentaries; and he lately also has, like Cæsar, affected a character of moderation. He professes to forgive his enemies in Spain, a very few rich nobles only excepted. He also proclaims the downfall of feudal rights, and peculiar jurisdictions; he puts a limit to the too great a number of priests, and he abolishes the odious inquisition. He at the same time, however, threatens the nation, if it does not soon and voluntarily yield to his gentle and friendly admonitions; and the threat is, that he will place the crown on his own head, instead of that of his brother, and annex Spain, as a conquered province, to France.

The following remarkable expressions occur in the declaration of Bonaparte on

* Among many other subjects of heavy complaint, the Marquis reproaches the population with being forward to furnish provisions and other necessaries to the troops of France; while they not only refuse to relieve the pressing wants of the patriotic armies, but receive them with unkindness and disaffection. Little could be expected from the popular ardour after such a declaration.

these subjects; and it is not difficult to foresee, that their effect on the minds of the Spanish people may be considerable. They furnish an exemplification of the consummate art and deep hypocrisy which belong to his character; but we must admit also, that they exhibit large and enlightened views of national policy.

"I have preserved (he says) the spiritual orders, but with a limitation of the number of monks. *Those of them who are influenced by a Divine call, shall remain in their cloisters. With regard to those whose call was doubtful, or influenced by temporal considerations, I have fixed their condition in the order of secular priests.* Out of the surplus of the monastic property, I have provided for the maintenance of the pastors, that important and useful class of the clergy. I have abolished that court which was a subject of complaint to Europe and the present age. Priests may guide the minds of men, but must exercise no temporal or corporal jurisdiction over the citizens.

"I have accomplished what I owed to myself and my nation. Vengeance has had its due. It has fallen upon ten of the principal culprits; all the rest have entire and absolute forgiveness.

"I have abolished feudal rights, and henceforth every one may set up inns, ovens, mills, employ himself in fishing and rabbit-hunting, and give free scope to his industry, provided he respects the laws and regulations of the police.

"As there is but one God, so should there be in a state but one judicial power. All peculiar jurisdictions were usurpations, and at variance with the rights of the nation; I have abolished them."

The language held in his Majesty's speech on the subject of Spain, is perhaps somewhat more animating than it might have been, if all the intelligence since received had previously reached this country. It would not, undoubtedly, have become his Majesty to anticipate additional circumstances of discouragement; to assume the approach of a French corps to Lisbon, or the return of our own army in diminished numbers to Great Britain. The language of perseverance was perfectly becoming his Majesty; but this perseverance, if it is to depend on the perseverance of not only a general junta claiming to represent Spain, but of the "universal Spanish nation," or even of a large portion of it, is already, as we fear, beginning to fail; and the tone in Parliament but too clearly indicates the slenderness of those hopes which were only a few weeks ago so sanguine.

But notwithstanding the accumulating evidence which has been afforded, that the Spanish nation has not been "true to itself;" notwithstanding the superabundant proof of its inaptitude to contend, either with the force, or the fraud, or the various resources of the French Emperor; a few Spanish names will undoubtedly be handed down to posterity, which will serve at least to grace the page of history, and to cast an additional odium on the character of the usurper. The Marquis of Romana, with the remains of his little army of Spaniards, has himself, we believe, done every thing which was to be expected of one, whom Bonaparte has honoured with the name of traitor. The "coward Palafox" (as Bonaparte is pleased to call him) still persists in his defence of Saragossa; and the Duke of Infantado is endeavouring, it is said, to collect the population of the south, though deplorably wanting in means; and seems determined, as far as yet appears, to prefer the loss of his prodigious wealth, and the perils both of war and of proscription, to any compromise with the invader of his country.

The British arms have acquired immortal honour, even by the small part which they have borne in this unequal contest. The battle of Vimiera had confirmed their reputation; but the retreat to the sea, after having penetrated, perhaps, too far into the interior of Spain; the various smaller actions which took place in the course of that retreat, and in which our cavalry distinguished themselves; and, above all, the battle of Corunna, in which they stood their ground in every point, and even drove before them, with the bayonet, a very superior army of assailants, and thus secured to themselves an uninterrupted embarkation, have served to crown their military character.

The loss of the brave Sir John Moore, in the very arms of victory, has filled every heart with sorrow; but it is to be hoped, that the severe campaign which has been experienced, may have been the means of forming many a new general; and that additional security may have been gained to Great Britain, by those decisive proofs of the British superiority on shore, whenever the numbers approach to an equality, which have been now so often exhibited to the enemy. May it please God to preserve us from being inflated with pride on this account! Courage in the field, indeed, is only one part of the excellency of a soldier. To leave a good character for sobriety, for order, and subordination, in the countries which he has traversed, is scarcely less important to the national interests. Sir John

Moore was a strict disciplinarian; and he is, on every ground, a great loss to our army. The wound of the brave Sir David Baird, the second in command, though it was of so severe a kind as to require amputation of the arm at the shoulder, was said not to place him in any peculiar danger. We subjoin some extracts from the Gazette, on the interesting subject of this battle. The account is given by Lieut.-Gen. Hope, who succeeded to the command, after Generals Moore and Baird had received their wounds; and the ability with which it is written, is hardly less creditable to him, than the gallantry it records.

"Circumstances forbid us to indulge the hope, that the victory with which it has pleased Providence to crown the efforts of the army, can be attended with any very brilliant consequences to Great Britain. It is clouded by the loss of one of her best soldiers. It has been achieved at the termination of a long and harassing service. The superior numbers, and advantageous position of the enemy, not less than the actual situation of this army, did not admit of any advantage being reaped from success. It must be, however, to you, to the army, and to our country, the sweetest reflection, that the lustre of the British arms has been maintained, amidst many disadvantageous circumstances. The army which had entered Spain, amidst the fairest prospects, had no sooner completed its junction, than, owing to the multiplied disasters that dispersed the native armies around us, it was left to its own resources. The advance of the British corps from the Duero, afforded the best hope that the south of Spain might be relieved; but this generous effort to save the unfortunate people, also afforded the enemy the opportunity of directing every effort of his numerous troops, and concentrating all his principal resources, for the destruction of the only regular force in the north of Spain.

"You are well aware with what diligence this system has been pursued.

"These circumstances produced the necessity of rapid and harassing marches, which had diminished the numbers, exhausted the strength, and impaired the equipment of the army. Notwithstanding all these disadvantages, and those more immediately attached to a defensive position, which the imperious necessity of covering the harbour of Corunna for a time had rendered indispensable to assume, the native and undaunted valour of British troops was never more conspicuous:

and must have exceeded what even your own experience of that invaluable quality, so inherent in them, may have taught you to expect.

"To you, who are well acquainted with the excellent qualities of Lieut.-Gen. Sir John Moore, I need not expatiate on the loss the army and his country have sustained by his death. His fall has deprived me of a valuable friend, to whom long experience of his worth had sincerely attached me. But it is chiefly on public grounds that I must lament the blow. It will be the conversation of every one who loved or respected his manly character, that, after conducting the army through an arduous retreat with consummate firmness, he has terminated a career of distinguished honour by a death, that has given the enemy additional reason to respect the name of a British soldier. Like the immortal Wolfe, he is snatched from his country at an early period of a life spent in her service; like Wolfe, his last moments were gilded by the prospect of success, and cheered by the acclamation of victory; like Wolfe, also, his memory will for ever remain sacred in that country which he sincerely loved, and which he had so faithfully served."

It is said that our troops from Corunna, most of which have already arrived in England, are likely to be ordered to Cadiz. The preservation of that seaport, which is held to be defensible on the land side, is obviously of great importance; and although we fear that it is now too late to accomplish this object, and that the chance of effecting any thing material in favour of the general Spanish cause is extremely small, it will, at least, be shewn, that we are not wanting in zeal and perseverance.

The propriety of sending a British army into the heart of Spain, and the Convention of Cintra, are likely to become the subjects of parliamentary discussion.

The loss which our army has sustained during its operations in Spain, has not yet been ascertained. It is, however, supposed, that it will amount, from first to last, to about 6000 men. And sorry are we to say, that our losses have not terminated with the evacuation of that country. The transports, which were conveying the remains of our gallant army to England, encountered heavy storms on entering the Channel; and several of them, it is feared, have been wrecked. One in particular, on board of which were Major Cavendish, Capt. Duckenfield, and a brother of Lord Waldegrave

and between seventy and eighty privates, struck on a rock, and, melancholy to relate! all on board perished.

The severity of the weather has occasioned many other disasters to our shipping. A fifty-gun ship, the *Jupiter*, has been wrecked going into Vigo; and the *Crescent* frigate off Jutland. Two Indiamen, the *Britannia* and *Admiral Gardner*, have been lost on the Goodwin Sands; and several other outward-bound Indiamen have sustained considerable damage.

An account has been received of a new and sanguinary revolution in Turkey. The Janissaries, indignant at the measures which Mustapha Bairactar was taking for the reinvigoration of Turkey, by the abolition of their mutinous body, which was formidable only to the government, made a desperate effort for regaining their power, and attacked the newly-formed body of regular troops with the utmost ferocity: they prevailed in the end, and the first reports stated, that Bairactar, to avoid falling into their hands, blew himself up in his palace. The later statements, however, say that Bairactar has escaped on board the fleet, and battered and bombarded the quarters of the city where the insurgents were posted. The Janissaries prevailed, however, and the new corps have been disbanded.

The antipathy entertained by the planters of Jamaica to the Negro race, increased by the resentment they feel on account of the abolition of the slave-trade, has led to a serious breach between the Assembly of that Island, and the Governor, the Duke of Manchester. Some Negroes, recently imported from Africa, who had been added to one of the West-India regiments stationed in that Island, having mutinied, while undergoing the discipline of the drill, and killed two of their officers, the principal offenders were tried by a regimental court-martial. The commanding officer, in instituting this court, and in regulating its proceedings, felt himself bound to act precisely as he would have done, had the culprits been white men; a course, indeed, which, independently of the obvious justice of it, he was compelled by the Mutiny Act to pursue. The House of Assembly, alarmed by this first attempt to extend to Blacks the equal protection of the law, requested a copy of the proceedings of the court-martial. This request the commanding officer, Major-General Carmichael, felt it to be his duty to refuse, on the ground that he was amenable

only to the King for his conduct in a military capacity. On this he was summoned to appear at the bar of the House; and declining to obey the summons, an order was issued to the serjeant at arms, to take him into custody for a breach of their privileges. To prevent the unpleasant consequences of such an order, the Governor prorogued the Assembly. The whole Island has been thrown into a ferment by this transaction, and violent resolutions have been adopted upon it in all the parish vestries. At the same time every unprejudiced observer must perceive, that the claims of these petty legislators are wholly inadmissible. Otherwise Gen. Carmichael (who is undeniably liable to a court-martial for every part of his conduct in the command of the troops entrusted to him; and from this responsibility no proceedings of the Jamaica Assembly can free him) may be tried twice for the same offence; which would be altogether repugnant to the spirit of our laws.

The Spaniards, in the Island of St. Domingo, have taken up arms against the French garrison, in the town of Santo Domingo. General Ferrand has been killed, and the speedy surrender of the town is expected.

The Board of Inquiry, appointed to investigate the circumstances which occasioned the Convention of Cintra, having given it as their decision, that no farther military proceeding was necessary on the subject; because whatever question there might be as to the fitness of the Convention, they were unanimous in declaring, that unquestionable zeal and firmness had been exhibited throughout by Lieut.-Gens. Sir H. Darymple, Sir H. Burrard, and Sir A. Wellesley; they were ordered to re-assemble, and subjoin their opinion, as to the propriety of the Armistice, and also of the Convention which followed. Six Members of the Court, viz. Sir D. Dundas, Lord Heathfield, Gen. Craig, Earl Pembroke, Sir G. Nugent, and Gen. Nichols, were for the Armistice; and Earl Moira against it. On the subject of the Convention, Earl Moira, Earl Pembroke, and Gen. Nichols, were against it; and the other four for it. The decision of the Court has not given general satisfaction; and it is likely, as we have already observed, to undergo a parliamentary revision.

On the 21st inst. the Palace of St. James's was found to be on fire, from what cause is uncertain; and a great part of it has been consumed. One life was lost.

ANSWERS TO CORRESPONDENTS.

We ought to have taken an earlier notice of some complaints, which have been made to us, respecting certain particulars in the review of a tract, entitled, *A Letter to our Neighbours*, which appeared in our Number for October last. We will now briefly advert to them.

1. We honestly supposed the author of the tract to be one of the dissenting ministers of Olney, without any knowledge whatever of the person, name, or character of the gentleman, whoever he might be. No personal attack, therefore, in the proper sense of that word, could have been intended. These ministers have disclaimed any knowledge of the tract, *till after it was written*; and we give them full credit for the disavowal. May we not presume, however, that they saw it after it was written, and before it was printed, and that it received their *imprimatur*?
2. We did not object to the pamphlet merely because it was offensive, but because it was warmly offensive, while it professed to be defensive. We know nothing, not even the name, of the young clergyman who is said to have been the aggressor on this occasion, and to have provoked this attack on the church.
3. More than one correspondent calls upon us, with the sarcastic air of assured triumph, to justify our assertions respecting the occasional failure of candour in Dr. Doddridge. It is not easy to speak in terms of higher reverence, and even affection, for the general character of this dissenting divine, than the Christian Observer has uniformly felt and expressed*. The instance therefore was, as it was meant to be, peculiarly in point. And it does seem to betray something of inordinate tenderness on this subject, that with such circumstances before them, our correspondents should not be able to endure a slight single deduction from one article in the list of his many and transcendent merits. For the satisfaction of our correspondents, however, we will point out, as far as our recollection serves, some of the passages of the Family Expositor, which afforded ground for the partial censure expressed in the review. The passages are as follows, viz. *Notes*: Gospels, sect. 88, h, near the end; Acts, sect. 46, a; sect. 48, b and d; Rom. sect. 50, a; Eph. sect. 7, k; Phil. sect. 1, c; sect. 5, d; 1 Tim. sect. 3, c; sect. 4, c; sect. 8, g; 2 Tim. sect. 6, d; Tit. sect. 1, e; 1 Pet. sect. 9, a. *Improvements*: Gospels, sect. 198; Acts, sect. 16, 24, 33, and 41; Rom. sect. 30 and 31; 1 Cor. sect. 2; Gal. sect. 3 and 9; Tit. sect. 1. Let any candid man read these passages, to which others might be added, and say, whether we transgressed the limits of just criticism in affirming, "that Dr. Doddridge's Expositor is pretty thickly strewed with *uncalled-for* reflections upon something in the established church, and that some of his most animated improvements are occupied with the *differences* between churchmen and dissenters."

In reply to PROPRII AMATOR, we beg to express our opinion, that the republication, in the present day, of the "indelicate expressions" which may be found in the works of our earlier divines, is to be condemned. Passages of this nature ought unquestionably to be omitted. We should think it at least equally reprehensible to republish what is clearly antinomian in its tendency, or what is in any other way opposed to sound doctrine in points of essential moment.

We thank DERBIENSIS for his reproof.

G; LEORNIAN; and J. T., have been received.

Mr. INGRAM's paper has been received. We wait for the sequel.

The letter of S. S. has been sent agreeably to her directions; and that on *ridicule* is left at the publisher's.

We do not think that the Queries of STELLA would much tend to edification.

Mr. WHITELOCK ought to have put a signature to his former paper: it would then have been noticed. His last communication is under consideration, as is the paper of BUNLOPATER.

* See our number for Sept. last, p. 597.

ERRATUM.

Last vol. p. 751, col. 1, line 15 from bottom, for *deceased*, read *translated to the see of Worcester*.